# THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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## Poetry.

### THOUGHTS OF ETERNITY.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? But, thanks be to God, who giveth us the victory through our Lord Jesus!"

When once my spirit, freed from dust,
Shall to my Saviour, whom I trust—
To Thee, my own Messiah, fly,
When once, O mother earth! this shell,
In which the immortal soul doth dwell,
Within thy parent lap shall lie:

What, then, is mine? What bliss unbounded;
With what bright world am I surrounded?
What am I? say, what shall I be?
What streams of rapture through me flow.
Is't I? are these my limbs that glow?
This God-like splendor, is't for me?
I am transformed, released from dust,—
Whose throne is there? Who calls me now?
Ah! it is God, in whom I trust,—
O my Messiah, it is Thou!

O Lord, Thy truth, it faileth never,
For life renewed I thank Thee ever.
I shall not to Thy judgment come,—
My foe subdued, in chains doth lie,—
Death's swallowed up in victory,
And I. I rest not in the tomb.
Hail Lord! All honor, might are Thine
Saviour! from Thee my life doth spring!
The angelic choir I haste to join,
And loudest alleluias sing.

*—From the German of Zschokke.*

## Communications.

For the Messenger.

### THE SUPPLY OF MINISTERS AND MISSIONARIES.

No. III.

The considerations that have a bearing upon the propriety and necessity of establishing a Mission House, are (amongst others) these:

1. To obtain a due supply of ministers.

2. There are a goodly number of excellent brethren in the churches, who feel, and have for years felt, a call to the ministry, and a willingness to follow it, but the way has seemed impassible to them, under our present arrangements for ministerial education. Some of them are too far advanced in life to enter upon such a long course of preparation. Others are married, and this in various ways, is an obstacle. Others cannot obtain the necessary pecuniary assistance; for it must be remembered that what our Boards furnish the students covers only about one-half their necessary expenses, and help from other sources must be had. It is believed, on good evidence, that there are at present at least from twenty to thirty persons, devoted Christian men, whose hearts are longing to be workmen in the vineyard of the Lord, who yet "cannot see their way clear" to enter upon a regular course of study. It is believed that most of these might become plain, useful witnesses of Christ, such as the apostle Peter described himself, and by self-study, Christian experience and active work, become just as useful ministers of the Church as those more highly educated in the schools.

3. Another consideration is drawn from the *actual needs* of the field, especially the missionary field. We need a class of Christian workers, such as we do not now have in sufficient numbers, who *are willing* to go to the frontiers to labor (for the love of Christ) on a bare living support, laying the foundations of churches and charges, and willing to commence at the bottom and work upwards. Every observant person connected with the training of young men, must have observed of late years, that the thoroughly educated young men, the scholarly theologians, can hardly be induced to go to the new fields. It often crops out that they think they are best adapted for the old, and good, and strong fields; and they would like to see the old pastors resign and get out of the way, so that they can step into their places. I only express what every member of every Board of Missions will substantiate, that the most difficult and most perplexing part of their work *is to get the highly educated* young men to be willing to work in the new fields. This sometimes crops out very naively in their conversation. One excellent young man remarked, that he did not like to go to a certain field (although a salary of $500 was assured) because it was a mission; he would rather go to an old and well-established charge. This innate dislike to commence at the bottom, so to speak, of ministerial life, is not peculiar to ministers however, it must be noted. It is a general tendency of the age in all ranks and conditions of life. Our young men don't want to commence at the bottom of professional life, as their fathers did, but they want to commence at the top! The result is often a complete failure. In church matters it also works disastrously. The scattered *small* flocks, East and West, offering most encouraging fields for earnest Christ work are passed by, often vacant for months and years. For no denomination will flourish and grow if only its strong charges are attended to, and if new and at the beginning weak fields are not founded, cherished and nourished with the Word of Life. Now it cannot be doubted that a Mission House would be able to prepare men specially adapted to such fields. This is not saying that the highly educated ought not to go also; in some cases they do go, and do excellent work, only, alas, they do not often stick to their work for any great length of time. Such has been the experience of the past, which could be illustrated by examples from actual life.

4. We shall, ere long, need to train some specially for the work of Foreign Missions. This could be done in a Mission House, as the experience of the Mission Houses in Basle and Barmen has shown. These have trained hundreds of foreign missionaries for all parts of the world, *and* also for the home missionary work in America. We have a number of them laboring in our own Church.

J. H. G.

For the Messenger.

### REPORT ON THE STATE OF RELIGION.

#### Clarion Classis.

*Dear Brethren in Christ:*—After a careful review of church-work, within the various charges constituting Clarion Classis, your committee would call attention to the following features of interest. The year, just numbered with the past, has truly been eventful. While the death-roll varies but little in number from that of former years, our increase in membership has fallen short of the number of additions reported at our annual meeting a year ago. Nor can we report any unusual progress in the way of liberality and general benevolence. True, some of our charges manifest considerable Christian life and energy. In some of the charges, new churches have been erected; in others, repairing and beautifying has gone forward; and in others still, some long-standing debts have been paid.

With these evidences of progress facing us, we are called upon to inquire into the apparent "stand-still" condition indicated in our summary. We would assign for the above the two following causes: *i. e., first*, too many of our charges are reported "vacant;" and, *second*, there is a distressing lack of *unity* in some of our congregations. When we consider these causes, in the light of the unpleasant circumstances, associated with them during the past year, we are constrained to call upon God to pour out more abundantly of His Spirit upon this portion of His people.

The missionary work of the Classis has been carried forward as faithfully as possible. The missionaries within our bounds have been active in their respective fields. There are a number of inviting openings year after year challenging our attention; but it is surely very discouraging to organize new congregations, when we are unable to secure pastors for those already in existence.

It is to be hoped, that this deplorable lack of laborers within our bounds may never again occur. The members in many of our charges are in great degree responsible for these ill-timed vacancies. Faithful pastors have been known to feel it their duty to resign their charges, because of a dissatisfaction arising in the minds of some members, who fail to see, that in church-affairs individual likes and dislikes should never be pushed forward as being of primary importance.

The educational interests within the bounds of Classis are prospering. Clarion Collegiate Institute is in a thriving condition. It is devoutly to be hoped, that this school may be encouraged and zealously supported by the church.

The Sunday-school work is progressing favorably. There is, however, a disposition on the part of too many members to shirk the duty of teaching in these Lord's day schools.

There are among us those who are producing the peaceable fruits of righteousness; others, we are sad to say, are assuming the form of godliness; but in life and conduct, they are not bearing strong testimony to the truth of the religion of Jesus.

May the Lord continue His mercy and blessing upon this, as well as the other, sections of His Church.

Our statistical summary for the past year is as follows: charges, 15; communicant-members, 2,978; unconfirmed members, 2,191; infant baptisms, 198; adult baptisms, 12; confirmed, 135; certificate or renewal, 72; dismissed, 66; deaths, 52; Sunday schools, 2 Sunday-school scholars, 1,917; students for the ministry, 3; benevolence, $2,444; congregational purposes, $9 291; value of church-property, about $83,300.

May the grace of the Lord Jesus Christ be with us all. Amen.

Respectfully submitted.

R. C. BOWLING, *Chairman.*

For The Messenger.

### REPORT ON THE STATE OF RELIGION.

#### Virginia Classis.

*To the Reverend Classis of Virginia:*—Your committee, in endeavoring to form an estimate of the present condition and prospects of the portion of the Lord's heritage under the supervision of the Classis of Virginia, find nothing in the parochial reports which would indicate any specially new departure or unusual manifestation. The labors of the brethren were pursued with their usual earnestness and diligence, and about the usual measure of success has attended them. For the most part, their health and strength have been graciously preserved, and no special interruptions have marred their steady course, except the one case of Bro. C. J. Musser at Roanoke. It pleased the Master to lay the hand of affliction upon him, so as to necessitate his retirement from his mission field. This fact has disappointed the hopes of this Classis, as well also the hopes of the Church at large. But He who rules wisely has so ordered, that our cherished expectations have failed to be realized with reference to this work; yet while we are unable to understand His ways, we fail not to trust His wisdom and grace, and still would fain hope that our endeavors may not fail in yielding fruit to His glory.

With this exception, our missionary work has gone forward with a goodly measure of success. In case of some of the fields, the prospects are growing bright and promising. The missionaries, some newly settled, are pushing vigorously forward, and their people are responding actively and earnestly, and the parochial reports speak joyously of the outlook for the future. Embarrassments and limitations, which have hitherto entangled and retarded their movements, are happily giving way before steady effort and perseverance. We have to lament one disquieting aspect of our work, which is the vacancy of three of our fields, and this is the more disturbing in view of the distressing paucity of ministers. Yet we look in faith to the Lord of the harvest, and pray Him to send forth laborers.

The growing spirit of Christian benevolence, and the deepening fervor of devotion to missions among the membership is truly refreshing and re assuring. If the present aspect in this regard is contrasted with the state of things which prevailed a few years ago, it becomes inspiriting, and incites to a joyous renewal of effort. The whole mien and aspect of the entire Classis in this respect is in marked contrast with what they were in the past, of which fact we are glad and filled with reverend joy.

In the face of adverse influence, still embarrassing, the work of catechization is diligently pressed by our ministry. Complaint still comes up to us of the want of cordial co-operation on the part of parents in the prosecution of this most efficient branch of church work. But our pulpits are still made to reiterate the word of solemn duty, in this regard, and the brethren look hopefully and prayerfully, with renewed effort, to the future.

The accessions are about as usual. In some fields larger, in some smaller, yet so as to encourage the hand and heart of the laborers in the vineyard, while prayers for larger ingathering are earnestly offered at the throne of Heavenly Grace. A deepening sense of the significance of our holy religion is manifesting itself in the lives of many of our people, who show their faith by their works.

While it has pleased our Heavenly Father to preserve the lives of all our ministers who labor in word and doctrine, He has, in His wise providence, called three of our brethren in the Eldership to their final rest. Brothers Jos. Snapp, Jacob Lantz and Reuben Huffman, after long and faithful service in the Church, with frequent personal participation in the labors and duties of our Classical and Synodical bodies, are now no more seen among us upon earth—do rest from their labors. Their departure cannot but remind us solemnly that the time is hastening rapidly apace when our places in the Church militant will be vacant, and our labors will have ceased. May the Master give us grace to prove, like them, faithful unto death, that we may at last share in their heavenly rest.

With the comforting consciousness, that we are not left alone, but that the Lord has been our strength and guide in the past, we look hopefully and prayerfully to the coming year, and in faith and patience crave the continuance of His grace and the multiplication of the fruitfulness of our humble ministry.

Respectfully submitted.

S. N. CALLENDER, *Chairman.*

For The Messenger.

### PASTOR AND PEOPLE.

It is supposed that the pastor knows the duties of his office; but it is sometimes difficult to show the people that they also have something to do, and that it is their duty to do it.

1. Pastor and people bear a reciprocal relation to each other, as complemental parts of one flock. The minister, as the shepherd of the flock, is responsible for its care and well-being. The people, as members of the flock, owe their pastor that love and obedience befitting one of so high a calling.

The office of the ministry owes to the people its spiritual oversight. In the Epistles the ministers are frequently called overseers and bishops. Being "ambassadors for Christ," "praying in Christ's stead," for the reconciliation of the people (2 Cor. 5: 20), the ministerial office of Christ is intrusted to them. As shepherds they are required to fulfill the duties of a shepherd; as prophets of God they must declare the Gospel of His Son; as priests of God they must "give thanks to God always for you all, making mention of you in our prayers;" as kings they must rule well the house of God, that they may be counted worthy of double honor. Thus, being "ministers of Christ and stewards of the mysteries of God," it is required of them that they be faithful. (1 Cor. 4: 1, 2).

On the other hand, the people owe the minister love, obedience and support in temporal things. Although his call comes primarily from Christ, and he is accountable ultimately to Christ, the minister can rightly fulfill the high aims of his calling only when the people recognize their own responsibility in the Church and their relation to their pastor. The high office and calling of the ministry rightfully demands and richly deserves these. The people owe these, not for the sake of the man, but for the office. (1 Thes. 5: 13).

2. Ministers and people share a common interest in the welfare of the Church. In the pastor's administration of his official duties and in the pastoral relation there is offered every opportunity for the people to render assistance with all the gifts and talents God has bestowed upon them. In the exercise of his ministry, the minister should not stand alone; should not be overburdened with such little cares which any lay-member might just as well attend to. The advancement of Christ's kingdom, the salvation of immortal souls is a common interest, claiming the active co-operation of every Christian—man, woman and child. This interest is not merely temporal, but spiritual. In the work of spiritually benefiting mankind, the people are distinctly the minister's assistants; assistants, yet with a work of their own to perform; not bearing original authority and power, but doing that work in subordinance to the minister and under his direction. Such assistance from wise, judicious, earnest and pious people is a joy to the pastor and a glory to the Church. In thus lightening the pastor's shoulders of such minor burdens, they enable the pastor to more faithfully and perfectly perform such official duties which only he may perform; and will present an organized front in the prosecution of the Church's work, and grow more abundant in the fruits of the Spirit.

Three important truths follow from this discussion:

*First.*—No pastor can do all the work of a parish himself. If he attempts it, he will do all his work unsatisfactorily, leave the strength of the parish undeveloped, and break himself down—a physical and mental wreck.

*Second.*—All the powers of the Church combined are needed to advance the cause of Christ. A battle fought entirely by officers might, indeed, be magnificent, but it would not be war. Every Christian, every soldier of the cross, must lend his aid, contribute his means, use his talents in the cause of Christ.

*Third.*—The religious character of every Christian must be fully developed. This cannot be done by listening to sermons merely. Only receiving truth will not bring the Christian virtues and graces into full bloom. The people must give out truth, must teach what they have been taught, practice the principles they have learned from preaching, exercise that Gospel they hear from the pulpit. They must act. Nothing but Christian activity will ever develop Christian character; and this activity lies in the direction of assisting the great work of the Church.

J. S. HARTZEL.

For the Messenger.

### REPORT ON THE STATE OF RELIGION.

#### Philadelphia Classis.

*To the Reverend Philadelphia Classis:*

*Dear Brethren:*—From the parochial reports placed in our hands, we glean the following information respecting the progress made by our congregations during the past classical year. There is united testimony to the fact that the great Head of the Church has blessed the labors of His servants, permitting them to sow the good seed of the kingdom not only, but also, in good measure, to share in the joy of the harvest. The addition of new members during the year will compare favorably with the years preceding; and yet, the ingatherings have not been as large

and as frequent as we could have desired, and we may all properly unite in the prayer of the Psalmist: "Wilt thou not revive us again, that Thy people may rejoice in Thee?" (Psa. 85: 6).

Mention is made, in many of the reports, of the blessings received in connection with the regular preaching of the word and administration of the sacraments, statedly, during the year. Thus we are reminded of the faithfulness of that ancient promise: "So shall My word be that goeth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." (Isa. 56: 11).

Pastoral visitation and the catechization of our youth seem to have been faithfully attended to as far as opportunity served, though some of our pastors confess that their multiplied duties have limited the extent of their labors in this particular. But the ministry realize the great value of this branch of Gospel labor, and endeavor to preach the Gospel from house to house as well as to proclaim the truth from the pulpit. A sermon may be prepared and preached, and the result left with the Lord, but pastoral duties go on without cessation, and the "shepherding" of the flock is often more taxing on the strength than the mere office of teaching.

We have no death to record among our ministers during this year. The "Chief Shepherd" has been watchful over the under shepherds, and has graciously spared them, that they may serve Him with the greater zeal in the time that may remain to them upon the earth. Two of our ministers, however, are greatly advanced in years, Revs. Jesse B. Knipe and Chas. W. Schultz, both having nearly passed the mark of fourscore years, and are bearing the infirmities usual to those of their age. The sickness of Father Knipe, at this time, is of a very serious character, and seems to point to the fact of his speedy departure from us. It is fitting that our prayers be offered in behalf of this venerable minister of Christ, and that our sympathies should be conveyed to him, through the successor to his pastoral charge.

Whilst death has passed over our ministry, it has made inroads in the ranks of the eldership. Elder David McWilliams, of the First church, of Philadelphia, who had filled his office for many years, acting also, at times, as Superintendent of the Sunday-school, entered into rest last December. Elder Jesse Castner, of Bœhm's church, a beloved and faithful brother, has also been called away. Elder Joseph Rambo, of the St. Vincent congregation, has also been removed from our earthly fellowship, and Elder Michael Ott, of Trinity church, Philadelphia, has suffered from a stroke of paralysis. Thus the voice of warning is sounding in our ears: "Watch thou, and be faithful, for in such an hour as ye think not, the Son of man cometh." Respectfully submitted,

DAVID VAN HORNE, *Chairman.*

For the Messenger.

### KANSAS CLASSIS.

This Classis met in annual session on Thursday evening, June 5th, 1884, in St. Paul's Reformed church, Emporia, Kansas. Rev. A. Bollinger, the retiring president, preached the opening sermon. Rev. A. R. Holshouser was elected president, Rev. G. W. Renager, Clerk *pro tem*, and Rev. D. B. Shuey, Treasurer.

Rev. I. G. Brown was received on certificate from Mercersburg Classis, Synod of the Potomac; Rev. J. F. Graf from Ursinus Classis, Synod of the Northwest; Rev. G. W. Renager from Tuscarawas Classis, and student S. A. Alt from Clarion Classis, Synod of Pittsburg.

The parochial reports were mostly of an encouraging character. Four new congregations were received and enrolled, viz: Cheney, organized by I. G. Brown; Iola, Moran and Abilene, by D. B. Shuey. Iola and Moran were united into a charge, called Iola charge.

S. A. Alt was examined in open Classis, and licensed to preach. He having been commissioned by the Board of Home Missions, and likewise a call extended to him from the Iola charge, he was solemnly ordained to the Gospel ministry on Sunday evening. Rev. Brown preached the sermon.

The holy Communion was celebrated in the morning. All the business of Classis was transacted, and Classis adjourned late on Saturday evening. We are encouraged by the increase of ministerial help received the past year. Rev. Alt begins his labors at once in the Iola charge; the other three brethren have been at work for some time in their respective charges.

The next annual meeting of Classis will be held in the Reformed church at Cheney, Sedgwick Co., Kansas, on Thursday evening, May 28th, 1885.

## Family Reading.

### LEAVE IT WITH HIM.

Yes, leave it with Him,
The lilies all do,
And they grow.
They grow in the rain,
And they grow in the dew—
Yis, they grow.
They grow in the darkness, all hid in the night;
They grow in the sunshine, revealed by the light.
Still they grow.

They ask not your planting,
They need not your care,
As they grow.
Dropped down in the valley,
The field, anywhere—
There they grow.
They grow in their beauty, arrayed in pure white,
They grow, clothed in glory, by heaven's own light.
Sweetly grow.

The grasses are clothed
And the ravens are fed
From His store.
But you who are loved,
And guarded and led
How much more
Will He clothe you and feed you, and give you His care!
Then leave it with Him, He has everywhere
Ample store.

Yes, leave it with Him;
'Tis more dear to His heart,
You will know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow.
Whatever you need, if you ask it in prayer,
You can leave it with Him, for you are His care—
You, you know.

—*Home Science.*

### HER MONUMENT.

She built it herself; and yet she did not know that she had a monument. She lived in it; but she did not know that it existed.

She never dreamed that she was great; or that she was specially useful; or that she had achieved anything worth living for. Sometimes when she read the stories of historic heroines she, too, had her "dream of fair women," and looked with a sigh upon her life made up of little deeds, so little that even she who did them was not conscious of the doing, she whose loom moved so noiselessly that she neither thought how long she was at it nor what a beautiful pattern she was weaving. Indeed, it would have seemed to her, if she had ever thought about herself or her work to weave itself. But she did not. Her unconsciousness was her charm. Self-consciousness would have destroyed her monument.

She was not a great woman; at least no one thought her so. In truth, they did not think much about her; they simply loved her She wrote no books; her letters never circulated in a wider circle than that of a few favored friends. Her song of love was too sacred and she was too shy to sing it to the public or to strangers. She was not president of a Dorcas Society; nor the life of the Sewing Circle; nor a leader in the Woman's Prayer Meeting; nor the teacher of a great Bible Class. She had admiration for women with a "gift;" sometimes she was a trifle tempted to envy them; but she had no "gift" herself. She did not even sing in the choir. Her only singing was a lullaby to her own baby. As to public speaking, she never was on a platform in her life; never lectured—not even her husband; never led in prayer, except when her husband was away from home, and then only by reading in a tremulous voice from a book at family prayers. This was the one occasion of her life when self consciousness came in to terrify her and deprive her of that simple naturalness which was her gift.

Her monument was her home. It grew up quietly, as quietly as a flower grows, and no one knew, she did not know herself, how much she had done to tend and water and train it. Her husband had absolute trust in her. He earned the money; she expended it. And as she put as much thought in her expenditure as he put in his earning, each dollar was doubled in the expending. She had inherited that mysterious faculty which we call taste; and she cultivated it with fidelity. Every home she visited she studied, though always unconsciously, as though it were a museum or an art gallery; and from every visit she brought away some thought which came out of the alembic of her loving imagination fitted to its appropriate place in her own home. She was too genuine to be an imitator; for imitation is always of kin to falsehood; and she abhorred falsehood. She was patient with everything but a lie. So she never copied in her own home or on her own person what she had seen elsewhere; yet every thing she saw elsewhere entered into and helped complete the perfect picture of life which she was always painting with deft fingers in everything from the honeysuckle which she trained over the door, to the bureau in the guest's room which her designing made a new work of art for every new friend, if it were only by a new nosegay and a change of vases. Putting her own personality into her home, making every room and almost every article of furniture speak of her, she had the gift to draw out from every guest his personality, and make him at home, and so make him his truest and best self. Neither man nor woman of the world could long resist the subtle influence of that home; the warmth of its truth and love thawed out the frozen proprieties from impersonated etiquette; and whatever circle of friends sat on the broad piazza in summer or gathered around the open fire in winter knew for a time the rare joy of liberty—the liberty of perfect truth and perfect love. Her home was hospitable because her heart was large; and any one was her friend to whom she could minister. But her heart was like the old Jewish Temple—strangers only came into the court of Gentiles; friends into an inner court; her husband and her children found a court yet nearer her heart of hearts; yet even they knew that there was a Holy of Holies which she kept for her God, and they loved and revered her the more for it. So strangely was commingled in her the inclusiveness and the exclusiveness of love, its hospitality and its reserve.

Ah! blessed home-builder! You have no cause to envy women with a "gift" For there is nothing so sacred on earth as a home; and no priest on earth so divine as the wife and mother who makes it; and no gift so great as the gift which grafts this bud of heaven on the common stock of earth. "Her children rise up and call her blessed; her husband also, and he praiseth her."—*Christian Union.*

### PERSONAL EFFORT.

A young man sixteen years of age heard a minister preach three sermons on Sunday, without the least impression being made on his mind, or even his memory, of a single text. But when, on Sunday evening, that minister took him by the hand and expressed an interest for his soul, repeating "Seek first the kingdom of heaven," that was so effectual as to change his whole moral nature, and make that test the power of God to his salvation. Three years after he was a student in college, and had a class of boys in the village Sunday-school. In that class was an orphan boy for whom he felt a deep and tender interest. Years after, from him he learned that though he was led into a wicked course of life, and to the bold position of a leader in an infidel club, one passage Scripture used by his teacher in conversation he could never forget or silence, even in the midst of the wildest riotous scenes. "Thou God seest me." This same student, when traveling by steamboat to a theological institution, saw a man at the wheel whose appearance deeply interested him. He knew nothing about him, not even his name But every trip he made that interest increased. He had not spoken to him, for it was not possible But learning his name, and that he was addicted to profanity and the glass, he pastured after much prayer to write him a letter. Walking seven miles to deliver it to one of the hands on the boat, without even seeing him, he left it in God's hands. The Spirit made it effectual to his conversion and complete change of life. Months after they met for the first time to give God the glory, followed by eighteen years of sweetest, closest communion and friendship. But one day, in a moment, Captain S. departed for the heavenly shore, and his friend ere long expects his welcome hail.

Thousands of such instances might be named, where personal effort brought souls to Christ, and the circle of personal influence widening, as time rolls on, from one starting point, to reach with a saving power a great multitude which no man can number. None of us liveth to himself.—*Watch Tower.*

### A FULL-GROWN MAN.

It may seem to be very commonplace to speak of a full-grown man. There is not the slightest suggestion of originality in the expression as applied to people in general. But when referred to Christian people one is strikingly impressed with the suggestion of the term. Paul, in writing to the Ephesians, speaks of several gifts which are imparted to Christian men as the result of Christ's ascension. According to the Revised Version, Paul is made to say that the object of creating the several offices of apostles, prophets, evangelists, teachers, and pastors, is "for the perfecting of the saints unto the work of ministry, unto the building up of the body of Christ, till we all attain unto the unity of the faith, and of the knowledge of the Son of God unto a full-grown man." Further on the apostle urges that we should be "no longer children." Now, it is a blessed thing to be the "children" of God, and Paul would not be disposed to dispute this assertion, but, by both precept and example, he vigorously protests against the Christian's remaining in spiritual childhood all the days of his life. The idea of being a Christian baby continually was repulsive to the aggressive and ever-growing apostle. Spiritual inertness was what he could not tolerate. And, next to seeking the conversion of sinners, Paul sought with great diligence to have Christians "grow up" in the health and strength of men and women in Christ. And this is one of the greatest needs of our time. All through our churches are to be found a large number of little children in Christ who are spiritually feeble. They have been long enough in the Christian kingdom to be full grown; but, alas, they are still babies. They cling to the diet of milk, and prefer to have even that reduced. And we have reason to fear that their preference is too often gratified through the kind of milk-and-water preaching they get. If Christians would get out of their spiritual babyhood they must be nourished on the "strong meat" of Bible doctrine. They must partake of the evangelical truths of inspired writ. For these they need an appetite which has been sharpened by much prayer and the Holy Spirit's presence. The true Christian does have an appetite for the bread of God and the meat of the Gospel, and it is because of his abuse of it that his appetite ceases to act normally and progressively. If we would grow in grace we must neither misuse nor neglect those spiritual cravings of our new natures which, by a divine impulsiveness, call for supply and satisfaction. Let us so exercise ourselves as to become full-grown men.—*Baptist Weekly.*

### WHY CHILDREN STRAY.

Though a farmer may think little of where his ducks or chickens stray, if his pigs or lambs get into another's field, he will up and after them with all speed. If he has average prudence, he will carefully seek out and mend the broken place in the fence through which his pigs slipped into the forbidden grain fields. Will a man be more mindful of his sheep and pigs than of his children? Sometimes it seems as if he would. The veteran missionary, Stephen Paxson, used to tell a good story, illustrating how the minds of some ignorant farmers were fixed upon their hogs rather than on their children. Asking a western settler how many children he had, old enough to go to Sunday-school, the man was confused, and began counting on his fingers. He miscounted, and called out: "Kitty, come here, wife; name over the children while I count them for this stranger" After some naming and counting, he reported thirteen. Looking over in the field, Paxson saw a drove of hogs feeding in the clover. "How many hogs have you?" "Eighty-three," was the prompt response. There was no miscount here, no need to count the hogs at all. His mind was on those hogs daily. One of his thirteen children might have wandered away, with small chance of being missed for some time; but if one of those eighty-three fine, fat hogs strayed away, he would be aware of it at once. It is not a bad sign when a man's mind is "on his children," at least, as intently as on his hogs. *S. S. World.*

### CHILDHOOD IN OLDEN TIME.

Childhood among the ancients was a disregarded, and in most cases a far less happy period than it is with us. The birth of a child in the house of a Greek or a Roman was not necessarily a subject for rejoicing If the father, when the child was first shown to him, stooped down and took it in his arms, it was received as a member of the family; if he left it unnoticed, then it was doomed to death, and was exposed in some lonely or barren place to the mercy of the wild beasts or of the first passer-by. And even if a child escaped this fate, yet for the first seven or eight years of life he was kept in the gynecium or women's apartments, and rarely or never saw his father's face. No halo of romance or poetry was shed over those early years. Until the child was full grown the absolute power of life or death rested in his father's hands; he had no freedom, and met little notice. All the innocent pleasures of infancy—the joys of the hearth, the charm of the domestic circle the flow and sparkle of childish gayety, were by them but little appreciated. The years before manhood were years of prospect, and in most cases they offered but little to make them worth the retrospect. It is a mark of the more modern character which stamps the writings of Seneca, as compared with earlier authors, that he addresses his mother in terms of the deepest affection, and cannot speak of his darling little son except in a voice that seems to break with tears. How is it that to the Greek and Roman poets the morning of life seems to have been a blank? How is it that writers so voluminous, so domestic, so affectionate, as Cicero, Virgil and Horace, do not make so much as a single allusion to the existence of their own mothers?—*Dean Farrar.*

### EXTEMPORE LISTENING.

In the late discussion before the Unitarian Club as to the comparative merits of extempore and written sermons, Rev. Brooke Herford touched upon a thought that deserves emphasis. He says: "It occurred to me that there might be something said, distinctly in connection with the value and power of sermons, upon extempore *listening*. I am inclined to think that a great deal of this present craving for special vivacity of manner arises from the listening of the present day being so largely extemporaneous. Did it ever occur to you that listening, in order to be worth much, needs preparing for, as much as speaking, and that there are a great many persons who listen extempore, who never think upon these great topics upon which they expect the preacher to speak, up to the last moment of entering the church?"

A good deal is written and said in these days about *how* to preach. In the days of Christ and Paul, *what* to preach seemed of vastly more importance. How to listen, what preparation of mind and heart is needful, what attitude toward the truth, what appreciation of the truth—these are more important questions than extempore or written preaching. "Take heed how ye hear," is a divine injunction; "Take heed how ye preach," is a human command. When the sower went forth to sow, he was as faithful to one kind of soil as to another. The seed was as good, the action as graceful, but much of the labor of the sower and the vitality of the seed was wasted, because of the birds and the soil. Soil pressed by busy feet and laden wagons six days in the week is well fitted to be a table in the wilderness for unclean birds the seventh day; soil that is thin by reason of an under-stratum of rock is just the place to destroy seed. Soil that is already mortgaged to weeds has nothing left for the seed. The soil needs preparation quite as much as the sower and the seed.

The family altar at each end of the daily furrow will keep the birds away. An hour a day of Bible study and prayer will bar out the traffic of the world. A practical application of truth already accepted will break up the fallow ground, deepen the soil of the stony ground, and kill out the weeds that spring up and choke the harvest that is unto life.

Peter on the day of Pentecost preached to prepared hearers, "devout men, out of every nation under heaven." Paul on Mars Hill preached to extempore listeners. "For all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing." When Peter's audience heard the truth, "they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, 'Men and brethren, what shall we do?'" In Athens, "when they heard of the resurrection of the dead, some mocked, and others said, 'We will hear thee again of this matter.'"

Brethren in the pew, the graduate of a fishing boat can succeed with a devout audience, but a graduate of Gamaliel's school will fail with an Athenian audience. "Take heed how ye hear."—*The Watchman.*

### THE OLD GOSPEL.

Every thing which is best in the world is old. Sunshine is as old as the earth itself, and the sun when the fire mist was rounded into an orb—the same to-day playing on the streets of Portland, as when it played on the bowers of Paradise. The air is old, pouring its refreshing currents into our lungs and renewing our life to day as in all time past. The great arch of the heavens is old; it has not been taken down and built up again on modern brick-work since the creation. The doctrines of the gospel are old but full of motion, full of energy, as the river is full of movements—full of life giving power, as the sunlight and the vital air. They are the doctrines out of which the missionary work sprang. They are the doctrines of Paul, that first great missionary. He had strong convictions. He did not doubt. He knew whom he had believed, and persuaded that he was able to keep him and to save the world. And who is the successor of Paul? He who holds the same faith with him, and teaches it with the same earnest fidelity.—*Rev. R. S. Storrs, D. D.*

Beware of those who are homeless by choice! You have no hold on a man whose affections have no tap-root.—*Southey.*

## Useful Hints and Recipes.

SOAP AND THE LOOKING GLASS.—Never use soap in the water with which you clean the looking glass; it is almost impossible to polish the glass if soap is used.

ODOR OF ONIONS.—The odor of onions can be effectually removed from the frying-pan by boiling a little wood ashes and water in it, or, if you have no ashes, potash or soda will do as a substitute.

MINT VINEGAR.—Now is a good time to prepare mint vinegar. Take pepper or spear-mint leaves; wash them, and put them into a large-mouthed bottle; fill the bottle up with vinegar; have a cork that fits closely. Let this stand for three weeks, then pour it through a muslin cloth into a clean bottle, and it is ready for use.

BOILED POTATOES AND WATER.—Do not let boiled potatoes stand in the water a moment after they are done; drain it all off; cover the kettle; some very painstaking cooks remove the potatoes from the kettle, and, after laying a towel on a tin plate, put the potatoes on it, cover them, and put them in the oven to dry, leaving the oven door open.

STEWED LIVER.—Cut up into slices one half pound of calf's liver and the same quantity of fat bacon; put first a layer of bacon at the bottom of a pudding dish, then one of liver, sprinkle with pepper and salt, add one medium sized onion and one apple, both cut up; cover down and let it stew gently in the oven for about one hour and a quarter. No water is required, as the liver makes sufficient gravy. Serve with apples cut in rings and fried, or with fried parsnips.

WASHING LACE CURTAINS.—Dissolve good laundry soap in plenty of hot water. Put in one or two pieces at a time, and rub very carefully with the hands, taking the curtain lengthwise, and going back and forth several times. Put through a good wringer, and place either in a basket or another tub. When all have been rubbed, lay carefully in a tub, and pour boiling water over them. Let them lie for ten or fifteen minutes. Rinse about to get out suds. Put through wringer into good blueing water, taking care that all blueing is thoroughly mixed in. Put through wringer, and dip into starch—either boiled wheat-flour starch, strained, or boiled gloss starch—not very thick; squeeze out with the hands. Then take sheets and spread over the carpet in some unused room, and lay the curtains on them, stretching carefully until straight and smooth, and pin to carpet once every four or five inches. After one is down, another may be lapped upon it just enough to remove pins, and lap edges to make one row of pins answer for both. Open windows and doors, so they will dry quickly. When thoroughly dry, take them up and rub over with a warm iron; do not dampen them. They will go through this process none the worse for wear, if managed with care.—L. B.

# Youth's Department.

## THERE IS BLACK IN THE BLUE OF THE SKY.

An artist one day at his easel stood,
And sketched with a pencil free,
The gold of the meadow, the green of the wood,
And the purple and gray of the sea.
A child looked over, a little way back,
And questioned the artist, "Why
Do you mix with your color a touch of black,
When you paint the blue in the sky?"

"Only because I see it, my child;
I am painting the sky as it is;"
And he softly said to himself, and smiled:
"It is one of earth's mysteries:
Not the lily itself wears a perfect white;
Nor the red rose an unmixed dye;
There is light in shadows, and shadow in light,
And black in the blue of the sky."

There are films over nature everywhere,
To soothe and refresh our sight,
For mortal eyes were not made to bear
The dazzle of shadeless light,
Our consolation and our complaint—
Awaking both smile and sigh;
There are human faults in the holiest saint;
There is black in the blue of the sky.

What then? Are the skies indeed not blue,
Lilies white, nor the roses red?
Shall we doubt whether ever the crystal dew
Drops pearls on the path we tread?
We may dwell where there is no blur in the air,
No veil over earth, by-and-by,
But good is good always and everywhere,
Though black may steal into blue sky.

We have read from the leaves of an old-fashioned Book,
Of One in the glory unseen,
Whose gaze the poor seraphim dare not brook,
Before whom the heavens are unclean.
And the hope of immortals is in the thought
Of a Truth and a Love so high
That possible evil sullies them not;
No black in the blue of their sky.

—*Youth's Companion.*

## A YOUNG PATRIOT.

Richard Lord Jones was born at Colchester, Conn., on May 15th, 1767. He enlisted at Hartford, for the term of three years, in Captain James Watson's company of the Third Connecticut regiment, commanded by Colonel Samuel B. Webb, the father of the venerable General James Watson Webb, and was the youngest enlisted person on the pay-roll of the Army of the Revolution. He was immediately placed under the charge of band-master Ballentine, and instructed to play the fife.

The regiment was at one time engaged in an enterprise having in view the destruction of a large quantity of lumber on Long Island. But the colonel and a number of men, among whom was Richard, were captured while returning, after a successful expedition, by the British sloop-of-war "Falcon," and taken to Newport.

Upon the arrival of the prisoners at Newport, they were taken before a British officer for examination. The colonel, being called forward, was followed by Dick, who was anxious to learn what his own fate was to be. The British officer, noticing the little fellow at the heels of his colonel, steraly inquired:

"Who are you?"

"I am one of King Hancock's men," answered Dick, straightening himself proudly.

"What can *you* do for him?" asked the officer, with a smile, and so strong an emphasis on the "you," that Dick answered, defiantly;

"I can fight for him."

"Can you fight one of King George's men?"

"Yes, sir," answered Dick, promptly, and then added, after a little hesitation, "if he is not much bigger than I."

The officer called forward the boatswain's boy, who had been curiously looking on; then, turning to the young Continental, asked:

"Dare you fight him?"

Dick gave the Briton, who was considerably larger than he, a hasty survey, and then answered:

"Yes, sir."

"Then strip," said the officer, and, turning to the British lad, 'strip, and do battle for King George."

Both boys divested themselves of all superfluous clothing as rapidly as possible, and went to work at once, and in dire earnest. It was a "rough and tumble" fight; first one was on top and then the other, cheered in turn by cries of: "Give it to him, King Hancock!" and "Hurrah for King George!"

It was a memorable encounter for both contestants, but at last the courageous little rebel got the better of his adversary. The young Briton shouted "enough," and was rescued from the embrace of his furious antagonist.

With a generosity natural to great minds, but seldom displayed during the War of Independence, the British officer ordered the discharge of our young hero, for his pluck, and he was set at liberty.—ST NICHOLAS *for July.*

## HOW FRANK AND WILL ESCAPED.

By Frances E. Wadleigh.

"Here, Frank! I say, Frank Leslie, come here a minute!" shouted Jim Haley rather imperatively, as little Frank Leslie and his cousin, Will Carter, were running past the engine house, Jim's usual lounging place, on their way home from school

"That's Jim Haley calling you! Are you going to speak to him? Your father will scold you if you do—but Jim 'll hit you if you don't," was Will's whispered remark to Frank.

"Well, what's wanted?" answered Frank, halting, but not exactly standing still. He was afraid of his father's reprimand, and equally afraid not to answer Jim.

This Jim Haley and his half dozen intimate friends were the worst boys in the whole town; they were always avoided by any one who respected himself.

"Why, Pat O'Connor, here, says that that big dog of Tom Kelley's used to belong to your father. Is that the truth?" asked Jim, quite peaceably.

"Mr. Kelley's dog Carlo, do you mean? Yes, indeed, my father raised him from a pup; he had hardly got his eyes open when father brought him home." And in their eagerness to "talk dog," a topic beloved by every boy, Frank and Will quite unintentionally drew a little nearer to the forbidden group.

"How many times did he bite any of you?"

"Not once!" exclaimed Frank, with enthusiasm. "He's a tip-top watch dog, but he never harms anyone he knows. Mr. Kelley says he's never had a chicken or an apple stolen since he had Carlo."

"That's what I told Pat, and he bet me a dollar against a dime, that he was as cross to you two fellows as he is to us."

"It's no such thing!"

"Of course, I can take your word for it, but that will not settle our bet. Look here, let's settle it now. We fellows will go along as far as old Kelley's front gate, and then you call Carlo and prove to Pat that he isn't cross to you."

In cooler moments Frank would have declined the proposal; he knew that dinner would be ready in five minutes, and as punctuality to meals was rigidly enforced by Mr. Leslie, he could truthfully have excused himself from thus dallying on the way.

In a few moments, Frank, Will, and the group of half-grown loafers, stood in front of Mr Kelley's gate; a whistle from Will was enough to bring Carlo bounding to the side of his old master; he was unfeignedly glad to see them, and not only offered no resistance to their caresses, but had plenty of his own to bestow.

"Didn't I tell you so?" shouted Frank, with glee.

"It's all very well, out here in the street, but you know he would act very differently if he was in the garden," grumbled Pat.

"Indeed he wouldn't? Just come in the garden and see."

So, into the garden they trooped. Will and Frank were so busy fondling Carlo that they did not notice four of the other boys slip away, one after another. The first thing that disturbed them was a yell and a scuffling of feet, as three or four of them took to their heels, and a sudden grip on their collars, which was not at all comfortable.

Three stalwart policemen surrounded what was left of the party, including Jim Haley, Pat O'Connor, and one of the worst of their congenial spirits, as well as Frank and Will.

"Caught in the act this time!" one of the policemen exclaimed. "I heard that you were planning a robbery here, and we've had our eyes on you all day. I think Judge Anderson will have a word for you, you young thieves!"

Frightened as they were, Frank and Will now saw that the other three boys had their hands and pockets full of Mr. Kelley's rarest plants, some torn up by the roots, others only broken and crushed.

"Please, Mr. Policeman, let Will and me go? We didn't touch the flowers, we are not thieves! We were only playing with dear old Carlo,—wasn't that all, Jim?" cried Frank.

There is not always "honor among thieves;" neither Jim nor Pat uttered a word of denial when the policeman said:

"Oh! only playing with the dog, eh? only keeping the dog quiet while your accomplices robbed the garden? To Judge Anderson you'll all go this minute, and if I don't miss my guess you'll have a nice ride in the Black Maria before long!"

No tears or persuasions availed the least, and in a few moments the boys were before the Judge. It happened to be a very dull day in the Police Court, so Judge Anderson listened at once to the policeman's story.

"Caught in the act, were they?" the Judge said. "I am not sorry to have a short interview with these young scamps, they've been the terror of the neighborhood long enough. As for you, Jim Haley and Pat O'Connor, I have little mercy for you, you have been up before me too often, and I promise you a few weeks where you can't study any more poisonous dime novels. And you—why, bless my soul! policeman, you've surely made a mistake! Little Will Carter is in my daughter's Sunday school class; and it is not a month since I myself saw our minister present Frank Leslie with a prize for being the best behaved boy in our Sunday-school. What are they here for?"

"Sure, sir, there's no mistake; birds of a feather flock together, and I caught them all together," was the reply.

A few questions from the Judge elicited the whole story, even a confession from Jim that the two little boys were used by him as an innocent trap for Carlo, to keep the dog still while the others stole the plants.

"Knowing your previous reputation as well as I do, Frank and Will, I dismiss your case at once. But bear this in mind: you cannot touch pitch without being defiled, and a man (or boy) is apt to be judged by the company he keeps. I must say I am surprised that your fathers have not warned you to have nothing to do with such boys as Jim Haley—"

"Please, Judge, he has! He has told us never to be seen with them," Frank cried; and Will added:

"My father told me never to even speak to them; but we forgot. And then all of us little fellows are afraid of those big boys; they lick us if we are not civil to them."

"Next time one of them troubles you, just let me know! But, after all, which is the worst, to disobey your father or to run the risk of a 'licking'? The latter hurts worst just now; but, boys, each disobedience, small as it may be, makes the next one come easier and easier, and no one knows where it may lead to. My colleague, Judge Brown, is a stranger to you; suppose he had been acting in my place to day? Your story might have not been believed by him, and think what a disgraceful punishment your disobedience would have brought to you if you had been sent down with these rogues! Go home now and hereafter choose your company a little more carefully; your good character clears you now, see that it remains with you through life."

—*S. S. Times.*

## AN INDIAN FOURTH OF JULY.

That Fourth of July morning I shall never forget. We were awakened by the most blood-curdling yells that ever pierced the ears of three white boys. It was the Indian war-whoop. I found myself instinctively feeling for my back hair, and regretting the distance to the railroad. We lingered indoors in a rather terrified condition, until we found out that this was simply the beginning of the day's celebration. It was the "sham-fight"; but it looked real enough, when the Indians came tearing by, their ponies seeming to enter into the excitement as thoroughly as their riders. There were some five hundred, in full frills and war-paint, and all giving those terrible yells.

Their costumes were simple, but gay in color—paint, feathers, and more paint, with an occasional shirt.

One little boy, whose name was Sha-ke-to pa (Four Nails), had five feathers—big ones, too—in his hair. His face was painted; he wore great round ear rings, and rows of beads and claws around his neck; bands of beads on his little bare brown arms; embroidered leggins and beautiful moccasins, and a long piece of red cloth hanging from his waist. In fact, he was as gayly dressed as a grown up Indian man, and he had a cunning little war-club, all ornamented and painted.

For weapons, they carried guns, rifles, and long spears. Bows and arrows seemed to be out of style. A few had round shields on their left arms.

Most of the tepees had been collected together and pitched so as to form a large circle, and their wagons were placed outside this circle so as to make a sort of protection for the defending party. The attacking party, brandishing their weapons in the air with increased yells, rushed their excited and panting ponies up the slope toward the tepees, where they were met by a rapid discharge of blank cartridges and powder. Some of the ponies became frightened and unmanageable, several riders were unhorsed, and general confusion prevailed. The intrenched party, in the meantime, rushed out from behind their defenses, climbing on top of their wagons, yelling and dancing around like demons. Added to this, the sight of several riderless ponies flying wildly from the tumult made this sham-fight have a terribly realistic look.—*St. Nicholas for July.*

## SOMEBODY'S MOTHER.

The woman was old, and ragged, and gray,
And bent with the chill of a winter's day;
The streets were white with a recent snow,
And the woman's feet with age were slow.

At the crowded crossing she waited long,
Jostled aside by the careless throng
Of human beings who passed her by,
Unheeding the glance of her anxious eye.

Down the street with laughter and shout,
Glad in the freedom of "school let out,"
Came happy boys, like a flock of sheep,
Hailing the snow piled white and deep;
Past the woman, so old and gray
Hastened the children on their way.

None offered a helping hand to her,
So weak and timid, afraid to stir,
Lest the carriage wheels or the horses' feet
Should trample her down in the slippery street.

At last came out of the merry troop
The gayest boy of all the group;
He paused beside her and whispered low,
"I'll help you across, if you wish to go."

Her aged hand on his strong young arm
She placed, and so without hurt or harm
He guided the trembling feet along,
Proud that his own were young and strong:
Then back again to his friends he went,
His young heart happy and well content.

"She's somebody's mother, boys, you know,
For all she's aged, and poor, and slow;
And some one, some time, may lend a hand
To help my mother—you understand?—
If ever she's poor and old and gray,
And her own dear boy so far away."

"Somebody's mother," bowed low her head,
In her home that night, and the prayer she said
Was "God be kind to that noble boy,
Who is somebody's son, and pride, and joy."

Faint was the voice, and worn and weak,
But heaven lists when its chosen speak;
Angels caught the faltering word,
And "Somebody's Mother's" prayer was heard.

—*Macmillan.*

## THE ARMS OF THE SOUDANESE.

The principal weapon of the insurgent tribes is not, as some suppose, a spear or javelin which is thrown at the enemy, but a lance. The only tribe which uses the javelin is that of the Mohammedan Jakruris, who are very small in number, and are settlers on the Abyssinian frontier from Darfour. The best lances are those used by the Bedja and Khaza races, which fought under Osman Digna in the late engagements near Suakim. These lances are rarely thrown, being much too heavy for that purpose, and the Bedjas are not provided, like the Abyssinians and Somalis, with a number of extra lances which they can use to replace any they may have lost. The lances of the Baggara tribe, who are the principal supporters of the Mahdi in Kordofan, are entirely different from those used by the men under Osman Digna. They are upward of five meters long, and have a head, which is very sharp, both at the point and the sides, about eighty centimeters long and twelve wide. The Baggara are well mounted, and are very skillful in the use of their lances. Next to the lance, the weapon most used by the Soudanese is the straight, double edged sword, about ninety centimeters long and four wide, mostly made in Solingen, and sold all over Northern Africa. A good sword is highly prized in the Soudan, and the people are careful to keep the swords sharp and clean. The scabbards are mostly made in the country, either of wood covered with leather, or, for hunting swords, of elephants' ears. Swords, daggers and oak clubs are also used; bows and arrows have almost entirely gone out of fashion. The shields used by the Soudanese are made of the skins of elephants, rhinoceroses, giraffes and buffaloes. They are generally round, and of about fifty centimeters diameter, but the Shukrieh and other tribes on the Blue Nile have long shields which cover the whole body. Armor is also used by the leading men of most of the tribes. It consists of an iron helmet and visor, and a coat made of thin steel rings, which covers the whole body down to the feet. The chiefs' horses are also protected in a similar manner, but such suits of armor are very expensive, and are not used by more than six hundred persons in the whole of the Soudan. Firearms are not very common, but they are a good deal used in the hunting districts. The worst shots in the Soudan were among the men under Osman Digna, while in Kordofan the Mahdi has among his supporters many hunters who, if armed with Remington rifles, would be formidable, even to Europeans.

## THE LITTLE SAVOYARD.

The following extract from an article in *Good Words*, shows how a bear may be kinder to a hungry, cold little boy than men are. It happened in the year 1607:

The night was bitter cold, and the boy was seeking shelter The little Savoyard boy, who had come in the darkness of the night into the stable, neither knew nor cared for any wild beast that might be near by. He lay down upon some straw, and stretched out his hand to pull more. As he stretched out his hand, he put it between the wires of the cage in which the beast was, and found that a large pile was there. Thinking it was better to get in where the straw was, he crawled up to the cage, and squeezed in through the iron bars. The bear grumbled a little, but did no violence. She took the little stranger between her paws, and pressed him near her warm breast and against her thick skin, so softly and comfortably that he who had not slept for many nights with any comfort, now forgot all fear, and soon fell into a sweet, deep sleep.

In the morning the boy waked up with renewed strength, and crept out of the cage, and went forth to the city to attend to his business and seek his daily bread. At night he returned to his strange mother. Beside the bear there lay a great many pieces of bread which had been brought from the table of the prince; but the bear had eaten all she wanted, and these were left. So the little Savoyard boy helped himself to all he needed. He then lay quietly down between the paws of his thick-clad mother, who pressed him to her as she had done before, and he slept there as if in the warmest feather bed.

In this way he spent five nights without anybody knowing it. On the morning of *the sixth night he overslept himself*, so that when the hostlers went around with lanterns in the early morning, to attend to the many horses in the stable, they saw the boy lying between the paws of the great bear. The old bear grunted a little, as if she were much offended at any one seeing her taking care of her little favorite. The boy sprang up and squeezed through the cage, to the great astonishment of the bystanders.

The strange affair became widely known, and created much wonder throughout the city. Although the modest little Savoyard boy was very much ashamed that anybody should know that he had slept in the arms of a bear, he was ordered to appear in the presence of the prince, to whom he told his recent experience. The prince appointed a day for him to come again. The boy came, and in the presence of the prince and princess, and many people of rank, he was requested to enter the cage where the great bear was. She received him as kindly as ever, and pressed him to her breast.

The little Savoyard afterward led an honorable and useful life, nor did he ever forget how God had spared him in his great need.

# Pleasantries.

A little girl's first experience in eating a peach: "I've eaten it, cloth and all, mamma; now what shall I do with the bone?"

A neighboring paper, reporting a recent social, says: "The opening piece was rendered by a 'mule quartet." The reporter wrote it "male quartette," but the compositor knew better."

"Well, how are you to-day?" asks the doctor. "My rheumatism has gone. I rubbed my knee for an hour with your lotion," replies the patient. "Your knee? But you said it was your arm." "Yes; but the exercise cured me!"

At a boarding-school, one evening, a young Spaniard, who had just begun the study of English grammar, wished to be helped to some boiled tongue. "Miss," he said to the girl who sat at the opposite side of the table, "I will thank you to pass me the language."

# THE MESSENGER.

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REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF

REV. D. B. LADY,
REV. C. S. GERHARD,
REV. J. S. KIEFFER, D.D., } SYNODICAL EDITORS.

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TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.


## WEDNESDAY, JULY 9, 1884.

At this writing very little has been heard of the doings of the Pan-Presbyterian Council. The Associated Press reports are very meagre, and we can only go upon the presumption, that the long programme has been carried out. The Cumberland Presbyterians were admitted to the Alliance by a vote of one hundred and twelve to seventy four. A special despatch to the *Independent* states that the project for a Consensus has failed The subject came before the Alliance on the report of the committee appointed by the General Council of 1880 to "consider the desirableness of defining the consensus of the Reformed Confessions." That Committee was constituted as follows: Principal Cairns, chairman, Principal Rainy, Drs. J. Marshall Lang, Flint, Blaikie, Calderwood, Graham and Watts, of Great Britain and Ireland, and Drs. A. A. Hodge, P. Schaff, Nelson, Shedd, Sloan, Patterson, Morris, Chambers, Bomberger and Apple, of the United States, Dales, of Syria, and Caven, of Canada, and Professors Von Oosterzee, Jean Monod, Godet and Comba, and Drs. Carlin and Krafft, of the Continent, together with Elders A. T. Niven and Henry Day, of the United States."

This result was predicted, as a Consensus was thought undesirable by different men for directly opposite reasons, and could hardly be expected to escape the cross-firing.

Since the above was put in type we have received a letter from Dr. Apple which we give in another place. It will be seen from the date of the letter that it was written before the action spoken of in this notice was taken; but what Dr. A. says is none the less interesting on that account, as it gives an inside view of the discussion.

### FOR CHAPEL IN JAPAN.

We have received pledges of ten dollars each from the following parties for the chapel in Japan: St. Paul's Sunday-school, Waynesboro; Meyersdale Sunday-school, Somerset county; a teacher in behalf of Zion's Sunday-school, Allentown; Dr. C. P. W. Fisher, Boalsburg, Pa.; "Northampton," Easton, Pa.; St. Peter's Sunday-school, Landisburg charge.

Some one seems to be growling at Dr. Charles A. Briggs of Union Theological Seminary for calling the Bible account of the creation a "Poem," as if that implies that it is a "fiction." It appears that he has arranged the divine statements into stanzas or strophes, and that his effort to show this susceptibility of the Hebrew text is regarded as questioning the historical basis of the record. It seems to us that such criticisms are very foolish. If divine truth cannot be given under the form of poetry, the psalms, the beautiful prophecies of Isaiah, and the sublime parables go for nothing. There is hardly a line of the Bible that descends to what we call prose, but the truth it declares is none the less real for all that. The charge that the trend of Dr. Briggs is to make the Bible account of the creation unscientific is equally foolish. The Mosaic cosmogony need not be affected in the least by the fact that men find poetry in it. It is a sublime epic as well as a truthful record.

The petitions sent to the International Sunday-school Convention during its late meeting at Louisville, asking for special lessons for Christmas and Easter, were referred to the Committee on the International Series, who reported adversely to the memorialists. It seems to be held by the committee that the fundamental facts of the incarnation and resurrection are to be classed among "hobbies," like "cruelty to animals," and do not justify a departure from the old course. The schedule for 1885 has been issued. The first quarter's lessons are studies in Jewish history, from II Kings to Malachi; while the remainder of the year is given to studies in the writings of John, from the fourth Gospel to the book of the Revelation. Four lessons are taken from the latter book.

The protest against the hop-skip and-jump system comes in the main from those who have had but little sympathy with the "Church Year" in times past, but are beginning to see the fitness of things, and their influence will be felt more and more every year.

If your pastor has only two sermons and a Sunday-school to attend to on each Lord's Day, besides a mid-week lecture—"Only that and nothing more,"—it might be well to increase his efficiency by adding another public duty. Appoint a prayer-meeting on Sunday, and instead of having the elders attend to it, insist that he shall take charge of it. That will show deference to his office. And above all, appoint the prayer-meeting at 9 or 9 30 in the morning. That will prepare him for his pulpit work an hour later. The reaction will set in just about the time you expect him to fire up the congregation, and if it is urged that the expenditure of nerve and brain power and heart action are great, tell him he ought to have more than a compensation in a divine afflatus, which works miracles. If he breaks down give him a month's vacation or dismiss him entirely with a complimentary resolution. Then get another man and break him down in the same way, and keep on at this till you find some one whose nerves are of steel wire, and whose brains and heart are of cork. But what a cry there will be at last from those who are slain and buried beneath God's altars.

Christianity is cumulative in its nature and acquires great force and impetus as it moves along. Its acquisitions during the last year in Japan were almost as many as during the last twenty years of missionary work in that land. Now that the inertia has been overcome its progress will be wonderful.

The blacksmiths of Pesth, Austria, have struck for higher wages, and we can hardly wonder at it. They are required to work 14 hours a day and half time on Sundays, for which they receive $2.50 a week. They ask for 12 hours a day work with their Sundays free, and $2.80 a week. Their employers laugh at these exorbitant demands.

Leading the Salvation Army must be a profitable business. The English society journals say that General Booth is negotiating with Adelina Patti for the purchase of her magnificent seat in South Wales, for his own private residence. The great singer wishes to reside near one of the Italian lakes with Nicolini.

A theological department has been established in Denver University, Colorado, through the munificence of the wife of Bishop Henry D. Warren. She has given $100,000 to endow the "Iliff School of Divinity,"—the school to take the name of her former husband. The only condition made is that others endow a single professorship.

### SOME FACTS AND FIGURES.

Two weeks ago we printed a proposition made by the 2d Reformed Sunday-school of Harrisburg, to be one of sixty schools to raise ten dollars each for the six hundred dollars required for a chapel in Japan. The whole amount could be raised in a single week if pastors would give it attention. We have *thirteen hundred and seventy eight Sunday-schools* and *one hundred and fourteen thousand seven hundred and twenty scholars* in our Church, and yet we have reason to suppose that after say, twenty, or at most, forty schools have responded to the Harrisburg proposition, the whole movement will come to a dead halt and fail. Meanwhile the mission will have to forego the advantage of having the chapel through long years.

Making all due allowances for poor schools and union schools, there is no use to tell us that there are not twice sixty schools that would be able and willing to pay the sum proposed if the subject were presented to them. But in a large majority of cases the people know nothing of the wants of missions, and are never told that they might do something to aid them. The bad effect of this negligence not only upon missions, but upon those who are never asked to give, need not be discussed here.

But why is not the interest in missions more general? It is owing in large part to the indifference or sluggish habits of those who ought to inform the people and exhort them to activity. A few are left who think that any money taken from their congregations is so much loss to themselves—a terrible mistake which is fast exposing its error by the logic of facts. Others are waiting for a more complete organization of missionary operations; and among these are those who promise to work in the Utopian age when everything will be perfect. They think the walls of Jerusalem must go up without their own work before their own doors. Let such persons remember that if all fail as they do there will be no work to organize. If every man would perform the duty allotted to him, everything would soon crystalize in the hands of our Boards.

Things are better now than they have been in times past. There is more money coming in and it comes from a greater number of sources. But we need a more universal effort. One cent from each scholar in our schools would bring into our treasuries $1,147.20 every week; $4,588.40 every month, and $59,654.40 every year. One dollar from every school would bring us $1,378 every week, $5,512 every month, and $61,656 every year.

The answer to this will be: "O yes, we know that; we have seen such calculations before, but we cannot bring about this universal giving." Our reply is, that each pastor and consistory can approximate it by doing the work immediately before him, and others will fall in with the measure in due time. The average gifts of one half of our schools, should enable us to build a chapel in Japan, or do some equivalent work every month at least. And such enterprises are always calling upon us for activity. It is a mistake to teach people that when one such enterprize is put on a solid basis, their work is done. Every year we ought not only to meet the demands of our missionary Boards however their operations may be extended but have enough left to endow a professorship in some one of our educational institutions. We wish our ministers would give their people one sermon on figures, showing how much money could be raised if each church member would give even a little, and then show how much could be accomplished with the money. And let each congregation do its own duty in this regard, and afterwards look at general results.

### PRAYER FOR THE SPIRIT.

The word of God makes prominent the fact that the Holy Spirit is given to men in answer to prayer. The disciples were, with one accord, engaged in prayer and supplication during the ten days in which they waited, by Christ's direction, for the promise of the Father. They had been told to wait. They knew what they were waiting for. Their minds were in an attitude of expectation. Christ had given them a definite and explicit promise concerning the coming of the Spirit. They looked for the fulfillment of that promise. They were engaged in prayer. Is it not reasonable to believe that the largest part of their prayers consisted in asking for the coming of the Holy Ghost?

But, you say, God had promised to send the Spirit. No doubt a definite time had been determined on for His coming. Christ had appeared in heaven. He had ascended up on high, leading captivity captive. All things were ready for the giving of the gift of the Spirit to men. If the disciples at this point, had not found it in their hearts to pray for the Spirit, would God have changed His plans and withheld His gift? In answer to this, we say, God's mind is comprehensive enough to grasp all the conditions upon the presence of which an event depends. If He knew, months or ages beforehand, that the work of redemption would be complete at a certain time, He also knew that the disciples would be praying with one accord for the coming of the Spirit at that time. Forces which influence the heart will doubtless operate as unerringly as physical forces. And He who reads the heart, as man reads an open book, knows what will take place there, as the result of the play of moral forces, and can accurately predict the outcome. God was not ignorant of the fact that the disciples would ask for the Spirit. And the praying of the disciples, brought about by moral causes, foreknown, and yet free, called down the gift of the Spirit, in the sense in which faith made men whole in the days of Christ's public ministry.

Nor is prayer for the presence of the Spirit out of place since that time. The psalmist prayed: "Take not thy Holy Spirit from me." "Christ said: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him." These words of our Lord have been looked upon as referring not only to the asking for the gift of the Spirit on the day of Pentecost, but to the asking for that gift throughout all time. We are to pray for the presence of the Spirit in our hearts, as the disciples prayed for His presence before they were all filled with the Holy Ghost. But are we to ask God to "pour out His Spirit" upon us? Why not? It is true theology has appropriated that form of expression to a special historical event, which will not be repeated—just as the incarnation will not be repeated. But praying people are not all theologians. And when men pray to the Father to "pour out the Spirit," whilst they have in mind the event of Pentecost, they do not mean to ask that that particular event should be repeated, but that those for whom they are praying should come to enjoy the unmeasured presence of the Spirit. Many people who habitually pray in that form of words give evidence that the Spirit is with them. God knows what they mean, even if they themselves have not thought logically upon the subject and are unable to hold hairsplitting distinctions in their minds. What we need is to pray for the Spirit. The form which our prayers take is not so important. We want the Spirit. If we ask the Father, He will be given us.

L.

Any one who examines the reports made at the last conference held at Salt Lake three months ago will find that the Mormons have a fearful grip on the people of their "faith." Forty-six thousand out of one hundred and thirty-eight thousand of their adherents are children under eight years of age, and there are twenty-eight thousand eight hundred and thirty eight priests or officials who hold sway over them—two officers to every nine of their people including infants. The *Advance* after collating the above figures, says: "After the First Presidency of three, come the twelve apostles; then follow in descending series, sixty-eight Patriarchs, 3,413 High Priests, 4,747 Seventies, 12,191 Elders, 1,611 Priests, Teachers, 1,786, Deacons, 5,022. And these church functionaries have increased since 1880 by 5,386."

Every one must see that this despotism is very complete. And it is only in this way that they hope to hold their deluded subjects. But with all this Mormonism cannot withstand the influences of the Gospel. The women feel the galling yoke of their oppressors and many of them are kept where they are by fear. We are glad to see that it is a part of Christian effort to prepare an asylum for those who escape from the thraldom of the iniquitous community.

## Communications.

### LETTER FROM DR. APPLE.

EDINBURGH, Scotland, June 19, 1884.

A few words from this Athens of the British Islands may have some interest to the readers of the MESSENGER. I reserve for another letter some account of our trip to this point, except to say in this that our ocean voyage was exceedingly enjoyable until we ran against a rock on Dursey Island on the Irish coast, which gave us a fright, but did no harm.

Two committees connected with the Alliance, to which I belong, held meetings here to-day; one of which Dr. Mitchell is the Convener, on the *Desiderata* of the history of the Reformed Churches, the other on a *Consensus* of the Reformed Churches, of which the venerable Dr. Cairns is Convener. Dr. Mitchell did a great deal of valuable work in collecting historical material from the different churches represented in the Alliance, our own among the number. The other committee, which met in the Senate Chamber of the Free-Church College, occupied us until 5 P. M., when the committee adjourned to dine at a hotel with the Convener. There were present at this meeting, Dr. Cairns, Prof. Calderwood, Prof. Blakie, Principal Rainy, Dr. Lang, Drs. Hodge, Bomberger, Schaff, Apple, Bausman, Morris (of Lane Seminary), and several others. After a full discussion it was decided that it is not necessary nor expedient at the present time to formulate such Consensus. Although at first I felt favorable to formulating a Consensus, yet I now think this was wise action. The Alliance has got along thus far without attempting to define doctrine, and it can get along still further without such definition.

The practical difficulty in the way turns on the application by the Cumberland Presbyterian Church of America to be received into the Alliance. This application will test the adhesive power of the Alliance, but I think it will stand the test whichever way this concrete case may be decided. Still there is a feeling that the meeting next week will be a critical one. This committee embraced some of the strongest men in the Church of Scotland, men who will have great weight in the Alliance, and judging from the feeling manifested by them to-day it looks as though the Alliance may be able to steer clear of breakers. It is not a church to formulate a creed, but an Alliance of churches, all of which have their confessions, and its main object is practical work, missions in foreign lands, help for the struggling churches on the Continent, etc., etc. This practical work can be furthered without formulating a new confession, for which, at any rate, the different churches are not yet prepared.

In my judgment this is not a time to formulate doctrine. I cannot stop to give reasons for this judgment. But the Reformed churches can unite in co-operative work for the evangelization of the heathen, and for defending their faith from the unbelief of the age. Such practical work will serve to develop and strengthen Christian charity, and that is, after all, deeper than nice distinction in doctrine.

Before this appears in the MESSENGER you will have reports from the Alliance itself, but I thought it might be interesting to have a brief report from this committee. This question of a Consensus is one of the crucial questions that will come before the Alliance.

We stopped some hours in Belfast on our way to this place and called at the Assembly Rooms, where I met Dr. Matthews, of Montreal, the recording secretary, busy preparing for the meeting, and Dr. Watts, who is to preach the opening sermon. We called on several other friends to whom we had letters. They are preparing to give the Alliance a hearty welcome and a liberal entertainment. On Tuesday evening of the 24th there is to be a public reception by the Mayor of Belfast, and on Saturday an excursion to the Giants Causeway. Quite a number of Americans are here in Edinburgh n. w. Mr. Hensel and I have been through a portion of the lake region. To-day we saw a good deal of Edinburgh, and to-morrow we expect to go to Abbotsford and Melrose Abbey. Dr. Bausman and wife, and, perhaps, Dr. Bomberger, expect to go over our trip to Lakes Katrine, Lomond, and return in the evening. We found Stirling, with its old castle, one of the best centres of historic interest in Scotland. But I must close this brief letter and try to give you some fuller account of the affairs of the Alliance hereafter. T. G. A.

P. S.—I believe I referred in my letter to the application that is to be made by the Cumberland Presbyterians for admission to the Alliance. They made application four years ago at Philadelphia, and in some way were put off without a direct and positive refusal. Now they are here again knocking at the door. Dr. Schaff strongly advocated the formation of a *Consensus* of Reformed doctrine, but the cautious Scotch professors opposed it from prudential considerations. If such a *Consensus* should express a maximum of orthodoxy, as Dr. Hodge, for instance, would desire, it would drive out the Continental Reformed, and possibly our own Reformed Church of the United States. If, as Dr. Schaff advocates, it should include a minimum of orthodoxy, i. e., include only broad essentials, the high Calvanistic bodies would take offence. Seeing this, it was thought best to postpone indefinitely the forming of a *Consensus*, and yet here, comes now the difficulty, that objection will be made to admitting these Cumberland Presbyterians, without being able to point to a doctrinal formula adopted by the Alliance. The constitution simply says that all churches holding the *Consensus* of Reformed doctrine may be admitted, without defining what such *Consensus* is. Dr. Schaff seems here to have the advantage on his side, and yet it is clear that no such *Consensus* could now be agreed upon.

The only course to pursue, in my judgment, is to admit all bodies bearing the Reformed or Presbyterian name on *prima facie* evidence without going behind their declaration, which declaration of holding such *Consensus* these Cumberland Presbyterians, singular it may be, sincerely make.

If the question of holding rigidly *all* the Calvinistic doctrines were raised in regard to those bodies that are now in the Alliance, it might be found that some of the hyper Calvinists *do not* really hold Calvin's, *or the Reformed*, doctrine on the Lord's Supper. They are nearer Zwingli than Calvin or Melanchthon, and yet on the subject of election they wish to be rigidly orthodox. Writing before the Alliance meets, my opinion is that this Cumberland body ought to be, and will be admitted, not on the ground that they are rigidly orthodox on the Divine Sovereignty, but because a liberal spirit should be exercised on this subject. Dr. Briggs I am told, advocates admitting them, whilst he grants that they are not Calvinistic.

But there are *some* Churches and divines here in Scotland and in Ireland, who would fight against any affiliation with Arminianism, as stoutly as the old Covenanters fought against prelacy. But they are not the strongest of the Scotch theologians, and not perhaps in a majority. I repeat somewhat on this point, in order to make the issue clear to the readers of the MESSENGER. I repeat, the Alliance is not a new church, but an alliance of churches, and it should leave the question of doctrine to be dealt with by the different churches, while it devotes itself to practical work, for which there is a broad field before it. There is little danger that it will suffer from applications from heterodox bodies, for its name is a protection against that, and there are plenty of affiliations open to bodies that do not hold the Presbyterian or Reformed system. The Lutherans, for instance, or Methodist, or Episcopal, would afford such opportunity. More on this when the question comes up.

T. G. A.

### HISTORY OF CALIFORNIA MISSIONS.

#### Napa City.

Napa City is situated forty-one miles north east of San Francisco. It has four thousand inhabitants, six churches, three daily papers and several weeklies, water works, a large tannery, several small factories, and magnificent private residences and homes, and enjoys a large inland trade with the surrounding country, which is fast filling up with good, steady, thrifty and Christian German and Swiss farmers, who will be the main stay of the German churches in the city. Napa is reached as follows: From San Francisco across the bay to Oakland; from Oakland, via Central Pacific Railroad, to Vallejo Junction; by ferry-boat across the strait connecting Suisun Bay with San Pablo Bay, to Vallejo; from Vallejo, via Cal. Pacific Railroad, to Napa. Napa lies in one of the finest valleys the eye can rest on. The climate is simply delightful. In the forenoon it is cloudy or foggy, and somewhat cool, till about nine or ten o'clock, when the fog disappears, after which it is pretty warm till about three o'clock in the afternoon, the heat being tempered, though, by occasional cool breezes. These breezes grow stronger towards evening, when they subside. The nights are deliciously cool. One need not pass the nights in sweltering, and rolling about in the bed, and fighting mosquitos; no, one can sleep undisturbed—that is, if, as Hebel says, he has no thorn in his conscience. The air is clear and pure, and thunderstorms are rare. Epidemics are unknown, and the air is highly beneficial to those afflicted with pulmonary complaints. The soil is very fertile, and the grain and fruit and vegetables that are raised cannot be exceeded anywhere, either as to quantity or quality. I was in Mr. Voigt's cherry orchard, and—well, I do not wish to make the mouths of the readers of the MESSENGER water by saying what I saw and ate there. Of all the Ox-hearts, and Black Tartarians, and Governor Woods—well, the trees looked as if covered with red and black sheets. Six miles from Napa City are the Napa soda springs. I partook of some water at the lemon spring. It tasted like a mixture of lemonade and soda water. This is a health resort, up in the mountains, and there were people there from different parts of the country, many being from the Eastern States.

In this city of idyllic homes, located in this paradise, where heaven and earth kiss each other, Rev. F. Fox, the pioneer Reformed missionary in California, to whose untiring, self-denying labors we owe the origin of our Reformed Missions in this State, organized Salem Re-

formed congregation, July 13, 1873, in the Court House, after he had preached a sermon based on John 4: 19. November 2d, 1873, a church register was opened, and the names of nine males were entered, who, with their families, constituted the congregation. The year following the present handsome house of worship was built at a cost of $2,600. The building lot was presented to the congregation by the Hon. N. N. Coombs, and the money for the building was mostly contributed by the citizens of Napa and collected by Mr. Fox and his wife, the Germans constituting the congregation having been able to contribute only a small amount.

Here Mr. Fox labored with his own hands, as carpenter and otherwise, to erect the church. In all his pastoral labors he was assisted by his intelligent, devoted, pious and faithful wife. She was here, there, everywhere, encouraging the members, healing difficulties, and urging the young to attend the Sunday-school and the catechetical class. She was a help meet to him, in the best sense of the word. Her labor of love will never be forgotten by the citizens of Napa. With wondering eyes the children hear their parents tell of her unselfish devotion to the spiritual and temporal interests of the Reformed Church, and of the community in general. She is dead, but her works do follow her. Beautiful and fragrant as the flowers which grew in rich profusion about her retired home, and which she so fondly cherished and cultivated, was her life; green as the evergreen trees that wave in the cool breezes that come in from the sea, will her memory remain in the hearts and affections of the people among whom she spent some of the best years of her life. I never enjoyed a personal acquaintance with Mrs. Fox; but looking at her picture, I felt as if an angel of peace was looking down upon me. Here, in Napa, far away from the scenes of her childhood and her first married life, but amidst the scenes where she spent the most useful portion of her life, she lies buried. Let no Reformed minister visit the spot without letting fall upon her green grave tears of affection, in remembrance of the good work she has performed. Her daughter by her first husband is still living in this city, and is married to a Mr Robinson, one of Napa's most respected citizens. Her daughter by Mr. Fox is with her father in New York. May God bless her, and enable her, by His grace, to follow in the footsteps of her sainted mother!

The Napa Mission has had its ups and downs, like every other church of the kind. But under all its pastors—Fox, Kruger, De Geller, Mechtersheimer—it has kept growing and increasing until now. At present it embraces twenty families, or some sixty odd members. The pastor, G. Mechtersheimer, is paid $300 a year in monthly installments. He gets $100 a year from the Board of Missions. He ought to get more. He is beloved by his people, and is doing a good work among them. He and they are worthy of the confidence and support of the church in the East. Besides his salary, his little flock paid off $300 of the church debt during the last year, and there is a movement on foot to pay off the balance, $275, within the next few weeks. The congregation is incorporated, the church building is insured, and the present estimated value of the property is $3200.

The Catholics have the largest congregation, and of the Protestant denominations the Presbyterians are the strongest. However, ours is not the least among the tribes of Israel in Napa; and with proper management at home and proper encouragement from the churches in the East, we shall soon have a self-sustaining congregation there. May God hasten the day!

D. E. SCHOEDLER, Supt.

### *DEDICATION OF TRINITY REFORMED* CHURCH, TIMBERVILLE, VA.

The first Sunday of June 1884 was an high day in Timberville, Va.,—a day long to be remembered by the good citizens of the village, and, especially, by the little congregation which has worshipped these many years in Rader's Church situated about one mile West of the town. Rader's Church is one of the old churches in the Valley of Virginia. When it was erected cannot be definitely ascertained, at least I have not the data at hand. It is a log building, about square, with a gallery around three sides, and the pulpit about on a level with the gallery. The original log building has had in its time several new roofs, and weatherboarded.

On three sides of it repose the mortal remains of many awaiting the general resurrection. A stone wall encloses the whole.

This old church, like many yet, and as was the case years ago, was erected by the Reformed and Lutheran congregations, and in it did they worship for, so far as we know, at least seventy-five years. If I mistake not the first date given in the old church record is 1792, and it is evident that both congregations existed for some time before that date.

Some five years ago the Lutheran congregation, being strong, determined to erect unto the Lord a new house, which was done without much delay. This house was built on a lot, purchased by them adjoining the hitching ground in front of the old church.

What was the little Reformed congregation, not numbering over 25 members, to do? was a question not easily solved. It was evident that the old church would soon have to be vacated, or repaired. It was evident that the latter step would not pay in any way. A meeting of the members was called in the fall of '80, and it was resolved to build a church in Timberville. A Building Committee was appointed, consisting of Messrs. Jos. W. Orebaugh, Samuel Ryman and Chas. B. Will. Mr. W. A. Pence was elected Treasurer. Messrs. Ryman and Pence are members of the Lutheran Church. This was a step which many thought would prove a failure; but through the untiring energy and zeal of a few money sufficient was subscribed to justify the committee to push forward the work. Mr. Wm. Thompson, of Timberville, gave the lot and a liberal donation, as did also Col. Levi Rinker. In 1881 the corner stone was laid by the pastor, assisted by Rev. Dr. Callender. The work progressed slowly, as it was the determination of pastor and committee to "pay as you go," and this was pretty strictly lived up to. So slowly did the work move that sometimes we almost gave up in despair. One year after the laying of the corner stone, when it should have been occupied, it was only a shell, a frame weatherboarded, with a roof over it. At that time the field was left vacant and the work stopped. The Mill creek charge was divided late in the fall.

It was not until June of '83 that the newly established charge succeeded in securing the services of the present pastor, Rev. C. W. Summey. Bro. S. took hold of the work, visited the majority of charges within the bounds of Virginia Classis, and after one year of labor and discouragements, the hour of triumph came—an hour when each one could truly say: I was glad when they said unto me, Let us go into the house of the Lord. Ps. 122: 1.

Services began on Wednesday evening, and were kept up during the remainder of the week. Rev. Geo. A. Whitmore was present from Friday evening on. On Saturday morning, Rev. Dr. Callender arrived and delivered a discourse preparatory to the Holy Communion. Saturday night a missionary service was held at which time a Missionary Society was organized.

Rev. Dr. Theo. Appel, Superintendent of Missions put in his appearance, late Saturday night. We were all glad to see him looking so well, and more glad to have him visit our missions. We hope to hear from him through the Missionary Herald and Sentinel of which he is the able Editor.

Sunday morning came and everybody seemed to be astir at an early hour. The weather was all that could be desired, and long before the appointed hour, the people from all sides began to flow in one uninterrupted stream into the village. It was not long until every available spot in the new church was occupied, and as many more on the outside. The Tunkards had the kindness to open the door of their large church, which gave all an opportunity of hearing the Gospel. Rev. Geo. A Whitmore preached to those in the Tunkards church, and Rev. Dr. S. N. Callender delivered a very able and appropriate dedicatory sermon in the new church. After the sermon the pastor announced that the beautiful Bible and Hymn Book on the pulpit was the gift of a lady in Philadelphia; the windows had been painted through the exertion of a lady of Timberville, and that the beautiful Reflector, manufactured by Bailey & Co., Pittsburg, Pa., was a gift. After making these statements, he said, there is still resting upon the church an indebtedness of only $150. This amount was soon raised in cash and subscriptions, when the pastor, assisted by Rev. Dr. Appel, proceeded to set apart this house from all common and secular use, and under the name of *Trinity Reformed Church* consecrated it to the worship of the Triune God, the Father, the Son, and the Holy Ghost. Amen.

In the afternoon at 3 o'clock the church was again filled, when the Holy Communion of the Body and Blood of our Lord Jesus Christ was administered. In the evening Dr. Appel preached to a very attentive audience. This was the end of a series of services which we hope is but the beginning of a good work in Timberville and the vicinity. They have a church that they need not be ashamed of, though it cost them much labor and anxiety. It is a neat frame building 35 x 50 feet, nicely painted, inside and outside. The walls and ceiling are tastefully frescoed, and *all paid for*. The work is not completed yet, but we hope the members of the congregation and citizens of the town will not stop, until a good bell is in the place prepared for its reception; carpet or matting in the aisles, etc., together with suitable furniture for the pulpit and altar and which ought to include (if we may term it furniture) a good organ. Grow not weary in well-doing. May the Lord prosper the work in Timberville. B. R. C.

### SPECIAL MEETING OF NORTH CAROLINA CLASSIS.

At a special meeting of North Carolina Classis at Lower Stone Church, June 28th, the licentiate, C. B. Heller, was received from Maryland Classis, a call to him from East Rowan charge confirmed, and a committee consisting of Revs. Gurley, Barringer and Horn, appointed to ordain and install him. The ordination and installation was attended to Sunday, June 29. The Rev. Dr. N. C. Schaeffer of Lehigh Classis, was present and preached the sermon.

Services were also held Saturday, P. M., by Rev. P. Barringer, and Sunday, P. M., by Rev. A. P. Horn.

Bro. Heller enters upon his labors with the good will of his people, and with a good field before him to do service for the Master.

Classis also dissolved the pastoral relationship between Rev. A. P. Horn and Grace charge. Rev. G. D. Gurley goes to Grace charge.

### *CHURCH DEDICATION.*

The Reformed Church near Sabula, Pa., says *The DuBois Express*, was consecrated with appropriate service, on Sunday, June 22d. A delegation of over twenty persons from DuBois attended. The Church is as neat and comfortable a little country church as we have ever seen. It stands on a slight elevation nearly or quite on the top of our great Alleghenies. The selection of its location seems to have been most admirable—in fact we can hardly see how a more suitable site could have been found on which to erect it, and perhaps one of the most remarkable features of its location is that it stands in the centre of an extended section of country which contains not a single church building of any denomination for a distance of seven to nine miles in any direction from this one. It was to this neglected territory that Rev. D. H. Leader was directed, when, as a missionary of the Reformed Church, he came to Dubois a couple of years ago. He at once saw the imperative need of a church and after gathering about him some 20 willing souls which he organized into a congregation, he began the building of a church.

It was commenced in August last and by October was so far advanced as to be fit for use. It remained in an unfinished state till about six weeks ago, when it was entirely completed. It is a well proportioned modern style church, 28 x 45 feet, resting on a first class stone foundation. It is a one story studding frame, fourteen feet to the square. A handsome outside vestibule 7 x 8 feet with double entrance enhances the front appearance. The whole outside is weather boarded with good V siding and all nicely painted two coats pearl color with brown trimming. It has eight windows, check rail sash hung with weights and one circular window in the front gable. On the corner-stone is the simple inscription "Reformed Church, 1883." The inside is raised ceiling 20 feet in the centre. This and the side walls are handsomely papered and all the wood work tastefully painted. A double pulpit platform occupies a 10 x 12 foot space in the rear end of the room, at the base of which stands a neat altar and on the top a beautiful solid walnut pulpit, from the house of Shaw, Applin & Co., Boston.

Two eight light chandeliers suspended from the centre of the ceiling furnish a brilliant and plentiful light. With the exception of the burners—these chandeliers were donated by the Reformed Church at Emmittsburg, Md. The church will seat two hundred or more people, and was full on this occasion.

The service opened last Sunday by the singing of the eighty-fourth Psalm by a selected choir consisting of the Misses Emma Miller, Barbara Piper, and Nora Volkwein, and Messrs. L. E Weber, J. T. Wilson, and W. H. Watt, of DuBois, and Mr. Will Bittenbender of Curllsville, Pa., after which the usual devotional service was conducted by the pastor of the congregation. Prof. Deatrick, who had been engaged to preach the dedication sermon, was prevented from being present by a sudden and serious illness in his family, but the congregation was happily most fortunate in securing in his stead Rev. John M. Evans of Curllsville, who preached an able and earnest discourse from the text, "This is none other but the house of God, and this is the Gate of Heaven," which was listened to with marked attention throughout. Mr. E. is not only an efficient preacher, but also a most congenial gentleman, and won for himself many complimentary expressions from those who listened to him and made his acquaintance. At the close of the sermon the pastor made a statement of the cost of the church, which to the surprise of all was but $780 in actual money. This was accounted for from the fact that in building this church like the Temple of old "the people had a mind to work," thereby saving an outlay of $300 to $400 more money. About $200 yet remained to be provided to cover the indebtedness, all of which was secured but a few dollars.

The church was then dedicated as "Immanuel's Reformed Church." This little congregation and its friends are to be congratulated on accomplishing so successfully and speedily this praiseworthy work.

Before ending this sketch we think simple justice requires that we make special mention of the untiring zeal with which Elder William Beer gave his attention to the enterprise throughout, while members and others, men and women, did much to entitle them to praise. It can truthfully be said of this good old brother, that he labored more abundantly than them all. From the digging of the foundation until the last sound of the hammer that finished the work, he gave unstintingly from his money, his time and his yet vigorous strength to it. The entire work of finishing was done largely by his and the hands of a few others. May the Lord who gives all means and strength to men take the glory of all to Himself and make their church to them indeed the house of God and the Gate of Heaven.

### URSINUS COLLEGE COMMENCEMENT.

The festivities connected with the thirteenth annual commencement of Ursinus College began Sunday evening, June 22, with the preaching of the Baccalaureate sermon by Vice President Super, D. D.

On Monday the Executive Committee of Board of Trustees held its meeting.

On Tuesday evening the College chapel was well filled with an appreciative audience to hear the orators who had entered in the Junior Prize Contest, for prizes offered by class of '77. There were four contestants, Messrs. May, Murphy, Phillips, and Shellhamer. The young gentlemen certainly acquitted themselves nobly and gave the judges a task in deciding who should be successful.

On Wednesday the Board of Trustees held its annual meeting. They found the finances of the college in a far more prosperous condition than at former times. In the evening the annual address before the Alumni Association was delivered by Rev. P. Y. Shelly, A. M., of Hamburg, Pa. The gentleman chose as his subject, "Speculations in Dust," and, from the commonplace annoyance of the housewife and traveller led his hearers out into the realms of space to speculate concerning the dust there found by the astronomer and cosmogonist. On Thursday morning the event occurs around which most of interest centers. Those who rise early intending, as their custom is, to take early trains for Collegeville, were, however, driven back by one of the severest storms that has visited the Atlantic Coast during the last several years. Notwithstanding this the young gentlemen and ladies about to graduate kept up their cheer. Trinity Christian Church was well filled with an audience that would have graced many a city hall, composed of friends and relatives of the graduates.

The following addresses were rendered with faultless skill:

Salutatory, "The Beautiful in Virtue," Phaon W. Snyder, Saegersville, Pa.; Oration, "Education our own Work," John A. Keiper, Elizabethville, Pa; Oration, "National Benefactors," Henry A. Bomberger, Collegeville, Pa.; Oration, "Theory and Practice," David L. Fogleman, Womelsdorf, Pa.; Oration, "Science," Howard A. Hunsicker, Collegeville, Pa.; Oration, "Soul Education," James W. Meminger, Ickesburg, Pa.; Philosophic Oration, "Truth crushed to Earth will rise again," J. J. Stauffer, Guth's Station, Pa.; Scientific Oration, "The Beautiful and the Useful," Berthe Hendricks, Collegeville, Pa.; Valedictory, "Dreams," Minerva Weinburger, Collegeville, Pa.

Vice-President Super conferred the degree of Bachelor of Arts on Messrs. Snyder, Keiper, Bomberger, Fogleman, Meminger, Stauffer, Saylor, and Miss Weinberger, and Bachelor of Science on Mr. Hunsicker and Miss Hendricks.

The honorary degree of Doctor of Philosophy was conferred on Prof. S. Baer, ex-Superintendent of Public Schools, Reading, Pa.

The exercises were as usual interspersed with the excellent music furnished by the Eureka Orchestra of Allentown, Pa.

During the exercises the greetings of President Bomberger were announced and received with applause.

On Thursday evening Mrs. Bomberger held the usual class reception and warmly greeted the many who made her parlors and dining-room resound with merriment. Her hospitality was this year shown in an unusual degree.

The students have now returned to their homes to enjoy the respite which a vacation season affords, and will return at the opening of the Fall Term on the first Monday in September. The opening address will be delivered by Prof. Ruby. URSINUS.

### WHO WILL DO IT?

What individual, congregation, missionary society, ladies' aid society, or Sunday school in the Church East will purchase or assist in purchasing a new Cabinet Organ for our Mission Church at Napa City, California? The old melodeon is unfit for use, being entirely worn out. I have just returned from a visit to that Mission, and I can assure the brethren in the East that it is worthy of their confidence and support. This Mission, consisting of twenty families, or sixty members, pays its pastor three hundred dollars a year in monthly payments, and during the past year it has paid off three hundred dollars of the debt resting on the church. Besides this, there is a movement on foot to pay off the balance of the debt, $275, within the next four weeks, which will undoubtedly be successful. Afterwards the church will be repainted and a new organ purchased. Both the pastor and people are too modest and unassuming to ask for help in the purchasing of an organ; but it occurred to me on my way home that there would be nothing wrong in my assuming the responsibility of asking for such help. Who will be the first to respond?

D. E. SCHOEDLER,
Superintendent of California Missions.
SAN FRANCISCO, June 20, 1884.

### SHALL WE STOP IN THE MIDST OF OUR WORK?

Dr. Klein, the President of the Board of Managers of the Orphan Home at Fort Wayne, writes: The treasury is overdrawn; demands are coming in; what trouble stares us in the face! The stream of support is run down. The expected rain from the East did not come. Can't you find a way of deliverance?

The plasterers are at work in the Reformed Orphans' Home. Thus far the Board had the support of the Church promised by General Synod. Shall we stop now? Let all who are in favor of completing the Home enclose an offering without delay, no matter how small or large, and forward it to Jul. Block, Galion, Crawford county, Ohio, and we will all be glad and soon rejoice in the completion of another home for homeless children. F. S.

### DEDICATION OF A CHAPEL.

Last August the corner-stone of a Reformed chapel was laid, five miles from Winchester, Va., near Stephenson's depot. The following March a congregation, consisting of twelve members, was organized, and on the first Sunday after Trinity the chapel was dedicated to the Triune God.

It was a joyful day to the people of that neighborhood. It had rained heavily all day on Saturday, and there was a general feeling of disappointment, in view of a probable continuance of the unfavorable weather. The writer especially felt blue, having come all the way from Canton, Ohio, to take part in the final act of a work begun and nearly completed under his ministry; but, to the great joy of all, the day closed with clear skies—a good portent for the

*Continued on Eighth Page.*

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## Miscellaneous.

### LAST JULY.

Sophie St. G. Lawrence.

She's barely twenty, and her eyes
Are very soft and very blue;
Her lips seem made for sweet replies,—
Perhaps they're made for kisses, too;
Her little teeth are white as pearl,
Her nose aspires to the sky.
She really is a charming girl,
And I adored her—last July.

We danced and swam and bowled and walked;
She let me squeeze her finger-tips;
Entranced I listened when she talked,
And trash seemed wisdom from her lips.
I sent her roses till my purse
Was drained, I found, completely dry;
I longed to sing her charms in verse—
But all of this was last July.

Of course at last we had to part;
I saw a tear-drop on her cheek;
I left her with an aching heart,
And dreamt about her for a week.
But out of sight is out of mind,
And somehow, as the time went by,
Much fainter I began to find
The memory of last July.

July has come again at last;
With summer gowns the rocks are gay;
It seemed an echo of the past
To meet her on the beach to day.
She's even fairer than of yore,
And yet, I could not tell you why,
I find the girl an awful bore—
So long it is since last July.

—*Century.*

## Selections.

There can be no Christianity where there is no charity.—*Colton.*

He who is truly in peace never suspects others, But he who is ill at ease and discontented is disturbed by various suspicions.—*Thomas a Kempis.*

Reflection is an angel who every day bears reports to heaven of our doings here, and when the books are opened we must answer for the records kept.—*Hazlitt.*

O human heart! thou hast a song
For all that to the earth belong,
Whene'er the golden chain of love
Hath linked thee to the heaven above.
—*S. F. Adams.*

Polished steel will not shine in the dark; no more can reason, however refined and cultivated, shine efficaciously but as it reflects the light of divine truth shed from heaven.

If there's a right thing to be done, and we seem to pass through a wrong thing on our way to it, depend upon it there's another way to it, and a better one, and it is our own fault, and not God's, that we do not find it.—*Edward Gannett.*

In a sermon on the feeding of the five thousand by our Lord, a minister lately spoke of the lad who brought the barley-loaves and the woman who made them. Little did she think, as she pounded the grain and mixed the dough and tempered the heat of the oven, that her loaves were to feed the gathered companies, who sat down in orderly ranks on the green grass, and were refreshed by a meal presided over by Christ. As little do we know whereunto one small act of ours may grow. The obscure agents in this world are often stronger than those who are seen.—*Intelligencer.*

## Science and Art.

There is a rumor that the Museum of Prince Torlonia at Longana has been sold to an American for $16,000,000. We imagine there are more ciphers in the sum mentioned than have any right to be there, even if there is any foundation for the report.

There are 198 paintings owned by the Corcoran gallery. Statues of Murillo, Canova, and Crawford, by Mr. Ezekiel, are soon to arrive for the vacant niches on the outside. A profile medallion of Mr. Corcoran is to be placed upon the pediment. New additions are made to the gallery every year.

"The Charge of the Cuirassiers," by Meissonier was painted to order for Sir Richard Wallace. While it was in progress the artist raised the price to $40,000, and A. T. Stewart bought it for $60,000. As time rol s on it will increase in value, and New York is fortunate in having so good an example of the great artist's work.

The Venus of Milo is inventoried by the French Government at 1,500,000 francs, but of course could not be purchased at any price. It is calculated that 55,000 reproductions of it are sold every year in Europe, besides photographs innumerable. It is noted, notwithstanding, that in a school-book Phidias, Praxiteles, and Milo are named among the most distinguished sculptors, the compiler being ignorant that Milo was the name of the town where the Venus was found.

Mr. William H. Vanderbilt has added to his gallery at a cost, including the duty, of $52,000, Meissonier's "Arrival at the Chateau, Time of Henri II." The panel twenty-six inches long and forty inches high, contains some forty figures, some of them women. It depicts the entrance of a fine chateau and arriving guests. Mr. Vanderbilt has now seven examples of Meissonier, "The Ordinance," "Information, General Dessix and the Captured Peasant," "An Artist and his Wife," "An Artist at Work," "Man Reading," and a "Portrait of Mr. Vanderbilt." "The Arrival at the Chateau," is the largest.

An interesting series of experiments in street electric lighting is in course of being carried out at Wimbledon. The object of the experiment is to determine the best method of illuminating streets and distributing light by electricity. To this end the experiments will be very exhaustive, the intention being to test every system. An engine and dynamo-machine have been placed in position, and an ample supply of electricity is thus provided. About two miles of streets are already lighted, overhead wires and incandescent lamps being used. It is also intended to try various modes of distributing light by means of shades and reflectors. The experiments are not under the control of any one connected with any electric light system or company, but are being carried out in an independent manner, and, in their results, are likely to prove of considerable public value in the matter of solving the problem of economical street lighting by electricity.

## Personal.

The grandsons of Goethe, in honor of the recent musical jubilee at Weimar, opened for one day to the select public the otherwise sealed up Goethe house.

The Czar of Russia is pre-eminently a family man. The hours which his father gave to reviewing his regiments he gives to his boys' studies, acting as upper tutor.

Robert Heberton Terrell, a colored man, the child of slaves, graduated from Harvard in June, *summa cum laude*, the first black man to gain a white man's highest rank in the college.

The Chinese Minister at Washington has learned to speak a little English, and also to like cream and sugar in his tea, and says laughingly that now he considers himself an American gentleman.

Sir John Lubbock, who has just married the young Miss Fox Pitt, grand-daughter of a peer, is fifty, tall and thin, with a piping voice and squinting eyes, and is a martyr to gout, which most of the time confines him to his bed, and allowed him to leave his crutches only long enough to walk up the church aisle.

Every year on the anniversary of Mercedes' death, Queen Christina of Spain, goes to the Escurial and places a wreath of flowers upon her predecessor's tomb. She was the first to propose that her daughter should be named after Mercedes, and she treats the latter's mother, the Duchess of Montpensier, with the most tender respect, always giving to her the place of honor in the royal carriage.

It is an astonishing story that is told of Rev. J. H. Brown, Episcopalian, who has lately resigned as chaplain in the United States Navy, leaving ten out of the remaining twenty-three chaplains of the same denomination. It seems by the record that although he has held the office ten years he has never been to sea, and that he really performed but three years and seven months of short duty, though doubtless he did all that was required of him.

## Items of Interest.

The Harvard College corporation, which a year ago broke a long-standing custom in refusing Governor Butler the degree of LL. D., decided recently to confer no more degrees on Governors unless they show marked capacity in jurisprudence. Governor Robinson will not be given the degree.

The Mormon press and leaders claim that the bill just passed the United States Senate governing affairs in Utah, is cruel, revolutionary, and unconstitutional, and formulated for the purpose of "destroying their religion." They assert that existing circumstances do not call for such a law, but that false reports have incensed the public mind.

A range of mountains in Central Asia, the Thian Shan, is thought to have as many as 8,000 glaciers, and there are ice bridges there 100 miles long and 100 feet thick. The range is twenty-five times as large as the Swiss Alps, and makes a protuberance upon the earth's surface larger than the aggregate of all the mountains of Europe.

A private house, apparently of the Alexandrine period, has been uncovered at Athens. A court surrounded by pillars, and twelve chambers, have been opened out. The floor is a fine specimen of mossaic, and represents flowers, fishes, and other ornaments. A well, choked up, has been found in the middle of the court. The door of the house and the line of the roadway have been discovered.

The mention of "forty stripes save one" often recurs in the Bible, and why thirty-nine should have been selected as the number in preference to any other, has repeatedly attracted attention and called for explanation. The real explanation is found in the law of Moses, who commanded the culprit to be beaten with a certain number of stripes not to exceed forty. These must be given in the presence of the Judge to prevent the possibility of cruel punishment.

Some of the favorite dishes in Elizabeth's time were curious enough. Seagulls were eaten. There were pickled geese with cloves and ginger, soused turkey boiled in white wine and vinegar, and soaked for a month, and pear puddings, containing no pears, but made of cold fowl or turkey chopped up, with flour, currants, and eggs, and then fashioned into the form of pears and baked. The stalks of tulips, cooked like peas, omelettes of mallow stalks, hartshorn jelly, pippins preserved in jelly, apple syrup, and quince cheese were also among the delicacies of the age.

English tourists in Paris are generally delighted with the cheapness of the wine, but their satisfaction would be a good deal tempered if they always knew its ingredients. The following is the recipe for wine for the Parisian market:—"Pour into a cask a quantity of water, to which add potato juice, barley juice, sugar, yeast, vinegar, cream of tartar, violet roots, elder blossoms, bleaching liquid, and glycerine. Vary the names of the wine according to the different proportions in which the ingredients are used." We certainly do not wonder that the Government is considering what further steps it can take to check the growing habit of making wine without the interference of the grape.

The richest little girl in the world is the seven-year-old daughter of Captain George H. Perkins, of the Navy. She is worth $7,000,000 in her own name, the amount having been left her by her grandfather, William G. Weld, of Boston. Mr. Weld was the father of the little girl's mother, and when he died four heirs, including the child, came into possession of the bulk of his fortune, $28,000,000, which was divided into four portions. The sum of $20,000 and a valuable residence in Boston were bequeathed to Mrs. Perkins, wife of the Captain, and $20,000 annually to be used in caring for the little millionaire heiress until she reaches the legal age and claims her millions.

It would appear that in Russia, as well as in many other countries, a lock of hair is considered a signal pledge of the tender passion. Mlle. Alice, the favorite Parisian actress, glories in the possession of auburn ringlets, and would not part with one of them for less than a duchy. Two Russian noblemen, the Count de L. and Baron M., were both suitors for the lady's smiles, and both happened to have hair of the same golden hue as that of their mutual dulcinea. Each begged a lock of her hair in exchange for a lock of his own, to which the charming creature readily assented; and, without touching a single tuft of her head, managed to effect an exchange of parcels, by which each gentleman received a curl of his rival's capillaries. The Count now wears the Baron's hair next his heart, and the Baron sleeps with the Count's scalp lock under his pillow.

"To judge by the comments in the newspapers on the marriage of the Grand Duke of Hesse-Darmstadt," says the London Truth, "it seems to be supposed here that a morganatic marriage is a sort of Hagar arrangement. This is a mistake. In Germany society is divided into castes. If a man of one caste marries a woman of an inferior one, the marriage, which is perfectly valid, is termed morganatic. This means that his wife and the wife's children do not rise to the caste of the man. So, again, if the wife is of a superior caste to the husband, the marriage is morganatic. For instance, the marriage of the Duke of Hamilton with a Princess of Baden was morganatic; and the marriage of Princess Louise with Lord Lorne would, had either party been German, have been a morganatic one. Both Prince Teck and Prince Louis of Battenberg are the issue of morganatic marriages."

In Dr. Busch's new book about Bismarck the Chancellor's wife is not presented in a particularly feminine and Christian light. "Two days after the fall of Sedan," writes the Doctor, "the Chancellor read aloud to us an extract from one of her letters praying, in Scriptural language, that the French might be destroyed. 'May I ask how the Countess is?' inquired Prince Albrecht (October 29, 1870) while dining with the Chancellor at Versailles. 'Oh,' replied the latter, 'she is all right, now that her son is getting better; but she is still suffering from her grim hatred of the Gauls, whom she would like to see shot and bayoneted, every man Jack of them, even the tiny children, who really cannot help having been born of such abominable parents.' A few days later he imparted to us a remark made by her conceived in a not much milder spirit than the above—"I fear that you will not find any Bibles in France, and therefore shall send you the Psalm book, so that you may read the prophecy against the French:—"I say to you the godless shall be exterminated."'"

## Farm and Garden.

Green food is desirable for all kinds of farm stock, but especially for young poultry; and, for this purpose, the Baltimore *Sun* suggests, there is nothing so quickly raised as lettuce.

It will pay better in the end to keep calves in the barn until after haying and then turn into a good field, than hurrying them into the pasture with larger cattle before they have been properly grown.

"Grass fed hogs," says Professor Thompson, of the Nebraska Agricultural College, "are less liable to disease than those fed on grain. The dreaded hog-cholera is not much to be feared where the hogs have the run of a good clover pasture."

CLOVER HAY.—If clover is cut when it should be—that is, when in full blossom—if very prolific and stout, it requires a good deal of labor to cure it properly, but it is labor that pays the farmer well to bestow. Neither one or two days' sun, even when it is properly spread, will suffice; but it is better to put it in cocks the second day after it has been cut, and let it cure in the cock. In this way it will cure evenly, and there will be no danger that it will become moldy, or that it will heat in the stack or mow.

FRUIT HEDGES.—A writer in the *Gardener's Chronicle* makes the suggestion that division lines between town residences, which are now often merely a low hedge, might as well be made of currants, gooseberries or raspberries, as of fruitless thorns or evergreens. A wire stretched at two or three feet above the surface would mark the exact division between *meum* and *tuum*, and in the case of raspberries would serve for both sides to attach the tips of their canes to, so as to be neatly held up. With due attention to pruning out immediately after fruiting, tying up the shoots for next year's bearing, and to the equal necessity of hoeing and mulching, such a division hedge could be made to look quite neat, as well as to afford a liberal supply of home-grown, well-grown, and enjoyable berries.

THE FARMING WE NEED.—A correspondent of the *Germantown Telegraph* says: "The time has now come when nothing but high farming will pay in this section of the country, since the cheap and fertile lands of the West are brought into such close and sharp competition by cheap freights and rapid transit. Old habits which are not now paying must be abandoned, and newer and better paying ones adopted. Every acre of tillable land must be made to yield its treasures with the least possible expense. When one hundred bushels of corn per acre can be produced we must not be satisfied with fifty bushels. If a new implement can do the work of two men with an old one, the old one should be laid by and the new one used. If there is not enough manure to go all over the common ground, we must buy some well tried fertilizer that will increase the product. It is all folly to continue to farm poor land when it is possible to enrich it. The expense of farming poor land is greater than that attending richer land, and the labor more discouraging. There must be more general attention given to dairy products, the cultivation of small fruits and the raising of poultry. The old system of pasturage will have to give way before the onward march of soiling and the no-fencing system. The road master, with his gang of full hands and half-grown boys, must yield to the new road scraper and smoother. To which we may add that the time has arrived, even in our neighboring counties, where more systematic method and 'higher farming' are expedient, in order to produce satisfactory results. On our best 'bottom land' the old corn and hay and clover methods may yet satisfy the farmer, but even he could experience benefit by heeding the admonitions of the above extract."

## Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

OUR LITTLE ONES AND THE NURSERY. This delightful little monthly for the little ones for July is at hand. It comes freighted with interesting stories and handsome illustrations, and must please and interest its young readers. Published by Russell Publishing Company, Boston, Mass. $1.50 per year.

GOSPEL MELODIES: A Collection of Sacred Songs for use in Gospel Meetings, Social Gatherings, ect., etc., by Harrison Millard, J. L. Gilbert, Theo. E. Perkins, H. P. Danks, and others. Published by S. T. Gordon & Son, 18 E. Fourteenth Street, New York.

## Married.

On the 18th of June, 1884, by Rev. A. G. Dole, at Huntingdon, Pa., Mr. David C. Grove, of Shirleysburg, Pa., to Miss Mary C. Ambrose, of Huntingdon, Pa.

At the Reformed parsonage in Mercersburg, on Thursday evening, June 26, 1884, by Rev. J. W. Knappenberger, Mr. Banner Graves to Miss Elizabeth Buterbaugh, both of Montgomery township, Franklin county, Pa.

## Obituaries.

### In Memoriam.

Abraham Isenberg died January 17, 1884, at the residence of his son, S. H. Isenberg, James Creek, Huntingdon county, and his mortal remains were consigned to the grave at Water street on January 19. He lived in this world a long time, as men count time, and was at the time of his death 85 years, 11 months and 3 days old. His father emigrated from Pipe's Creek, Maryland, to Huntingdon county when the subject of this notice was but six years old. During all the remainder of his life he resided in that county with the exception of about six years, when he resided near Frankstown, Blair county. Mr. Isenberg was one of eleven children, all of whom lived over the allotted three score and ten years, except two, who died at the ages of 45 and 56 respectively. Two sisters and one brother yet survive, who are aged respectively 84, 79 and 77 years. Mr. Isenberg was married to Miss Nancy Grove, of Hartslog Valley, December 13, 1821, and raised a family of ten children, eight of whom are still living. Three daughters and two sons, J. M. and S. B. Isenberg, are residents of Blair county, and three sons, S. H., Joseph G. and B. Isenberg, of Huntingdon county. The deceased united with the Reformed Church under the pastorate of Rev. John Detrick Aurand, one of the pioneer preachers of Huntingdon county, who also officiated at Mr. Isenberg's marriage; the latter was a faithful member of the Church for about sixty five years, never pretentious nor prominent, but trying in his weakness to make his calling and election sure. He fought a good fight, he kept the faith, and we are persuaded that he has entered into that rest which remaineth for the people of God. The last few years of his life he was almost helpless, and needed a great deal of attention. This was kindly and carefully rendered by his many friends.

DIED.—Mahlon Luther, son of Jackson L. and Naomi Grove, on the 27th day of June, 1884, near Shirleysburg, Pa., after suffering severely for a few days with cholera infantum, aged 10 month and 22 days.

His parents consecrated him to the Lord, through the sacred rite of baptism, on the 9th day of December, 1883. The relation between parents and children is peculiar, tender and affectionate. When this is broken and separation takes place, by the ruthless hand of death, it produces a feeling of deep inward sadness, which can only be fully described by those who pass through an ordeal of this kind. It makes the home sad and lonely for sometime. To whatever place the eye is turned and the thoughts are directed, is now vacant, which had been occupied by your little boy, to make your home bright and cheerful with his innocent smiles and pleasant looks. Though the dear, bright and heart-cheering child has left your home, the good Lord is still with you—says, "I will never leave you"—to guide you in your pilgrim journey, and, at last, bring you to the same blessed abode and sweet home in heaven, where your little boy is gone. Although the death of your dear and interesting child was peculiarly sad and unexpected, his suffering intense, yet brief, when over, was he not "the picture of lovely, innocent childhood, fallen asleep?" How comforting the words of the Saviour, "He is not dead but sleepeth." Just before your little boy died, he turned his eyes steadfastly towards heaven, speaking, in solemn silence, to you, that he was now taking his departure to go to his home in heaven, and that there you should meet him. Thus you see in this instance of God's providence He is teaching you, through your child, though somewhat dark and inscrutable, "from the hither side." Viewed, however, by the eye of faith, "from the realms of light beyond" "the narrow sea," which divides

"That heavenly land from ours,"

it will all be well. Although his "sun is gone down while it was yet day," it has been in obedience to that merciful and gracious Lord who says, "Fear not. What I do thou knowest not now, but thou shalt know hereafter."

Dear parents, you may mournfully say:

"I turn, but see thee not; before my eyes
The image of a hill-side mound appears,
Where all of thee that passed not to the skies
Was laid, with bitter tears.
Beloved, sweet child, thou art
Gone from our sight forever,
But from our mem'ry and heart
Thou canst depart, no, never."

Yet with the eye of faith you can calmly and joyfully exclaim: "Thanks be unto God that giveth us the victory, through our Lord Jesus Christ," through whom you shall go to meet your little boy. How happy the thought of meeting again:

"Where you shall clasp his hand once more,
And smooth his golden hair;
And you shall kiss his lips again
On the immortal shore."

The occasion was improved with an appropriate discourse by Rev. C. H. Reiter.

May this dispensation of divine providence be sanctified to the bereft parents, relatives and friends, and a spiritual blessing to all present on the occasion. C. H. R.

DIED.—June 27, 1884, at Mt. Crawford, Va., Mrs. Ann, wife of Rev. J. C. Hensel, in the 82d year of her age.

The deceased was for a number of years an earnest and consistent member of the Church of Christ. She was the laborious and industrious help-mate of her husband in the toils and labors incident to his holy calling. But in her late years her experience was an illustration of the mysteries of Providence in His dealings with His children here on earth. The presence of the hand of affliction came by growing degrees upon her. At first it seemed light, and was scarcely understood and appreciated either by herself or by those by whom she was surrounded. But as years increased the giving way of her powers became only too painfully evident to her family, until at last, within a few years past, her failing sense of hearing gave way to the sad silence of total deafness, while the light of reason went out in a more than second childhood. Her physical health continued moderately good, and her restless activity laid a charge upon her devoted husband, over which he watched with a tireless care and affection. Her death came suddenly. Father Hensel had been ministering to her as was his daily wont, when the powers of nature seemed suddenly to have expended their strength, and in a very few minutes, without discernible consciousness of suffering, the poor casket of her body was all that was left of her on earth.

The brethren in the Church, to many of whom Father Hensel has been long and favorably known, will doubtless join in the prayer that the bodily strength which he so lavishly expended in the loving care of his afflicted wife may be restored to him again, and that in the midst of his desolate sorrow a Father's hand may keep him and hold him up. C.

## Acknowledgments.

Received at Harrisburg, Pa., from May 14, 1884, to and including June 12, 1884:

| | |
|---|---|
| Isaac G Gerhart, Treas Tohickon Classis, Telford, Pa, cont by Lower Saucon Ch, pastor Koplin, | $43 81 |
| Rev J Dotterer, pastor Pine Run cong, N Washington, Pa, | 12 00 |
| Rev Geo P Hartzell, Sunbury offerings of the congs of Augusta chg, viz: St Peter's, $13 92; Jacob's, 10 25; St John's, 2 44; Emanuel's, 9 22; St Eliaz', 3 32; Zion's, 4 85. | 44 00 |
| Rev J Otto, Vitz, Vera Cruz, Indiana, from William Speicher, | 1 00 |
| Rev Tilghman Derr, from Conyngham chge, pledged at General Synod, | 10 00 |
| Rev M H Sangree, Alexandria, Pa Easter offering, cont viz: S S Christ's Ref Ch, Alexandria, $17 00; H C Knode, 1 00; David Neff, 25c; Wm Neff, 1 00; Samuel Tussey, Hollidaysburg, from Sinking Valley, Ref Ch, 40 00. | 59 25 |
| Rev Thos S Johnston, D D, Treas Lebanon Classis, from Schwarzwald Ch, pastor A S Leinbach, | 25 25 |
| Rev G B Dechant, Catawissa, Pa, | 10 00 |
| Rev S S Miller, Treas Maryland Classis, the following sums pledged at General Synod, viz: | |
| Rev P C Prugh, St Paul's Orphan Home, | $10 00 |
| Rev T O Stem, | 10 00 |
| Rev F Wetzell, | 10 00 |
| I Kieffer, | 10 00 |
| Elder Kramm, | 10 00 |
| Rev G B Dechant, | 10 00 |
| Rev W C Schaeffer, | 10 00 |
| Rev H H W Hibeschman, D D, | 10 00 |
| Elder Wm D Gross, | 10 00 |
| Rev J C Clapp, | 10 00 |
| W K Carson, | 5 00 |
| Cash, | 10 00 |
| Louis Kramer, | 10 00 |
| Cash, | 1 00 |
| Cash, | 1 00 |
| Rev D N Ditmar, | 5 00 |
| Rev Dr Wiehle, | 10 00 |
| College, Northern Illinois, | 10 00 |
| Mrs Rev H Bair, | 10 00 |
| St Paul's Ref Ch, pastor Firor, | 5 00 |
| J H Hoffman, | 5 00 |
| A H Geiman, | 1 00 |
| P Kerlin, | 10 00 |
| Elder C M Bousch, | 5 00 |
| Rev A Spangler, | 5 00 |
| Rev C Gast, | 5 00 |
| St Paul's Ch, Shelbyville, Ill, | 5 00 |
| Elder Buser, | 5 00 |
| Rev E R Eschbach D D, | 10 00 |
| Elder J Frank, | 5 00 |
| Schlatter Miss Soc, Easton, Pa, Dr Porter, | 10 00 |
| Trinity Ref Ch, Tamaqua, Pa, | 10 00 |
| J H Gast, | 5 00 |
| Basket Collection, | 65 38 |
| | 313 38 |
| Also from charges in Maryland Classis, viz: | |
| Manchester charge, | 27 00 |
| Salem cong, Hagerstown chge, | 8 50 |
| Hagerstown chge, | 14 36 |
| Westminster chge, | 12 00 |
| Silver Run chge, | 10 00 |
| Trinity Ref S School, Boonesboro, pledged at General Synod, | 10 00 |
| Mission Society, Mt Pleasant chge, | 10 00 |
| Mrs Ellen Watts, S School Class, St Paul's Eng Ch, Baltimore, | 5 00 |
| Mrs M L Shuford's Class, Burketsville, Md, | 8 86 |
| Fairview congregation, | 2 00 |
| | 416 10 |
| J R Hilbush, Sec'y Mahanoy chge, pastor A R Hottenstein, George Hill, Treas East Susquehanna Classis, pledged at General Synod, Baltimore, towards expense of Publishing Heidelberg Catechism in Japanese, $10 00; also of J R Hilbush, 50 cts. | 10 50 |
| A Pfromn, from S S Mission Society, Zion's Ref Ch, Philadelphia, | 15 00 |
| Rev J H A Bomberger, D D, President of Ursinus College, collected from students, pledged at General Synod, | 22 59 |
| Elder C M Bousch, Treas St Paul's Classis, from Mis Soc St John's Ch, Shenango charge, pastor Pilgram, | 11 60 |
| Mrs Schober, Philadelphia, | 5 00 |
| Rev T S Johnston, Treasurer Lebanon Classis, cont by Tulpehocken chge, Rev H J Welker, pastor, | 25 00 |
| Rev N S Callender, D D, from Woman's Mis Soc, St Michael's cong, $10 00; A friend, 5 00. | 15 00 |
| Fannie H Lefever, Treas S S Mis Society, 2d Ref Ch, Harrisburg, | 10 00 |
| Rev J J Leberman, Louisville, O, pledged at General Synod, | 10 00 |
| E E Weller, Treas Y M C A, Heidelberg College, Tiffin, O, | 5 00 |
| D W Gross, Supt inft S S Salem Church, Harrisburg, Pa, | 9 00 |
| Elder H C Hoover, Treas Philadelphia Classis, cont viz: Pleasantville cong, $29 00; Pleasantville S S, 25 00; Trinity Ref S S, Norristown, 3 73; Brownback chg, 10 00; Boehm's cong, pledged at General Synod, 25 00; Penn Square S S, 5 00. | 97 73 |
| Henry Schell, Treas S S Ref Ch, Myerstown, Pa, pastor Wolff, | 6 30 |
| Rev T S Johnston, D D, Treas Lebanon Classis, cont by Schaefferstown cong, Rev A J Bachman, $20 00, and Bethany Orphan Home cong, pastor D B Albright, 10 00. | 30 00 |
| Rev Thos S Johnston, D D, Treas Lebanon Classis, from St John's Ref Ch S S Mis Soc, Reading, Pa, pastor Steinmetz, | 20 40 |
| Rev F W Berleman, S S Ref Salem Ch, Philadelphia, | 10 00 |
| St Paul's Ref S S, New Oxford, Pa, $15; Rev D W Wolff, 5 00. | 20 00 |
| Rev J A Peters, Lancaster, Pa, cont by First Ref Ch, | 6 00 |
| Rev C Clever, the subscription of Rev J Kerschner, Millersburg, Pa, at General Synod, | 11 00 |
| J J Pilkay, Treas S S, Mis Society, Ref Salem Ch, Harrisburg, | 17 28 |
| S S Wadsworth chge, Ohio, pledge made by pastor S C Goss, at General Synod, | 5 00 |
| Rev T S Johnston, D D, Treas Lebanon Classis, from Yoacums cong, pastor Steinmetz, | 5 00 |
| First Ref Ch, Philadelphia, pastor Van Horne, | 10 00 |
| Rev S Z Beam, from Mis Soc Ref Ch, Mt Pleasant, Pa, pledge made at Synod, | 10 00 |
| Elder B Kuhns, traveling expenses from Dayton to Harrisburg and return, as member of Board at meeting, this day donated to the cause, | 27 50 |
| Rev C Z Weiser, D D, part of his traveling expenses, donated, | 1 00 |
| "A friend," a donation towards expense of publishing a dictionary of the Colloquial Chinese and Japanese and the English Equivalents by the Foreign Mission Board, | 500 00 |
| Rev D C Tobias, Litiz, Penna, | 5 00 |

RUDOLPH F. KELKER,
Treasurer Foreign Missions Reformed Church.
HARRISBURG, PA., June 12, 1884.

# Religious Intelligence.

### At Home.

The receipts for foreign missions in the United Presbyterian church last year were $69.186.22.

Cincinnati, with its population of 280 000, has less than 14,000 members of evangelical churches.

In the past one hundred years Methodism in the United States has increased from 15,000 to 3,994,000 members; then there was one Methodist to every two hundred of population, while now there is one about to every fifteen.

The Episcopal Church has now 13 bishops and 358 missionaries in the domestic field, and 93 mission stations and 250 laborers in the foreign field. The boarding schools number 11, divided between Africa, China, and Japan.

There were forty-two colored delegates in the late Methodist General Conference, held in this city, one Hindu, Ram Chandra Bose, one Eurasian, and missionaries from India, China and Italy. The colored men made a fine appearance, some of them being able and interesting speakers.

One of the five missionaries of the American Sunday-school Union in Texas sends a list of schools organized by him with fifty-one teachers and 561 scholars among the colored people of Texas, and of fifteen other schools aided by him, having forty-three teachers and 501 scholars of the same class.

The Baptist University of Rochester, of which Martin B. Anderson has long been the President, is about thirty years old, and has accumulated property worth about $1,000,000. During the first five years after the establishment of the University over three fourths of all its graduates became ministers. During the last ten years less than one-fourth of the graduates have chosen this calling.

The Moravians are reported to give one in fifty-eight of their members to the missionary work, and their converts number four times as many as their own brotherhood. Dr. Arthur T. Pierson says, if all the Protestant evangelical Christians should do the same, we should have two million missionaries, enough to gather all the heathen under easy supervision, giving only a few hundred to each missionary; and if the converts should ever bear the same proportion to the laborers, as with the Moravian missionaries, there would be over 46,000,000.

The National Sunday school Convention was held this year at Louisville, Ky. The reports of the Statistical Secretary, E. Payson Porter, presented the following facts: The total number of schools in the United States and British American Provinces is estimated at 103 516. Total number of officers and teachers, 1 089 229 The total number of scholars, 8,456,799. Total, 9,146.028. Gain over previous report, 966.168. The estimated population of the entire country is placed at somewhere from 56,000,000 to 58 000 000, but from these figures there must be deducted at least 15 per cent. for infants and those too young to attend school, and probably 15 per cent. more for those too old, infirm, or unable to attend. This done, there would appear to be nearly 20 per cent. or about one-fifth of the entire population connected with the Protestant Sunday schools of the country, and to these figures should be added at least a half million (probably more) for those who are connected with the Roman Catholic schools.

Of the seventy Protestant Episcopal churches in New York, twenty three are free churches as distinguished from those in which pews and seats are rented or sold. All the churches connected with Trinity parish are included in this statement. Of the fifty Presbyterian churches of New York, fifteen are free, including mission and the recently organized churches which are the outgrowth of missions. Seven of the twenty Reformed Dutch churches are also free. All of the forty eight except a dozen Methodist churches are free. The Roman Catholic churches are nominally free, but in most of them persons who wish seats are expected to pay for them, and in many instances must pay or stand. The Sunday advertisements of several of the Protestant churches usually finish up with the statement that all are welcome, or that the seats are free, and sometimes both. The evening services in many of the pewrented churches are entirely free. The sum of the matter is that of the nearly three hundred Protestant churches in New York less than one-third are free.

### Abroad.

Father Beckx, the "General" of the Jesuits, has resigned on account of his feeble health and his 90 years. The new general of the Pope is Father Antonius Anderledy, a Swiss by birth.

The Valparaiso *Record* says that there is great encouragement for preaching the gospel along the whole western coast of South America. The people seem ready for the pure truth as never before.

Father Ratisbonne, the founder of the great female order of the "Daughters of Zion," died at Jerusalem on May 6th. Ratisbonne was the son of the chief-rabbi at Strassburg and claimed to having been suddenly converted by an apparition of the Virgin.

Three centuries and a half ago Tyndale's New Testament was burned in St. Paul's Churchyard. To-day the premises of the Religious Tract Society stand there. Out of the ashes of Tyndale's Bible had grown that stately tree whose leaves were for the healing of the nations.

The Church missionary Society of England has established a home for the children of missionaries. Not long ago it was desired to remove the home from London to a rural district, when a gift of $50.000 was received to aid them in the work from an English clergyman and his wife.

The *David Williamson*, a new mission steamer, built by subscriptions of the children of the United Presbyterian Church for the use of the missionaries of Old Calabar, West Africa, has been launched at Dumbarton, Scotland. This increases the number of the mission fleet to eleven.

*It is not generally known* how extensive and strong the work of Protestant Sunday schools is even in such Roman Catholic realms as Italy. According to a little work published this year at Florence, the Waldensians have no fewer than 2044 Sunday-school scholars; while the Methodists have 1140, and the Baptists have six Sunday schools of which the membership is not given. The Free Christian Church has 672 scholars, and the Christian Apostolic 362. These figures are certainly encouraging, and show that the good work is making strong and steady progress there.

The *Gerarchia Cattolica* for 1884 furnishes the following summary:—The present head of the Catholic Church, Leo XIII, the 263d in order of succession (counting in St. Peter), was born March 2, 1810, and on the 7th February this year, completed the sixth year of his pontificate. The College of Cardinals at present numbers fifty nine members, but there are thirteen vacancies. Of the fifty-nine cardinals, one, Prince Schwarzenberg, was appointed by Gregory XVI, thirty-six by Pius IX, and twenty-two by the present Pontiff. One cardinal has been reserved in petto by the consistory of December 13, 1880. Under the present Pontificate no less than thirty cardinals have died—in 1883 alone six. The oldest cardinals are Newman (eighty-four years) and Guibert, of Paris (eighty-two); the youngest are Howard (fifty-five), Ricci (fifty-four), the Papal Secretary, Jacobini (fifty-two), Parochia and Zigliara (each fifty-two), and Czacki (fifty). In regard to hierarchic rank, the next in order to the cardinals are the twelve patriarchal seats, of which six belong to the West and six to the East. Of the 172 archiepiscopal seats 150 are of the Latin rite and the rest Oriental.


**The Government Chemist Analyzes two of the Leading Baking Powders, and what he finds them made of**

The best baking powder is made from pure Cream of Tartar, Bicarbonate of Soda, and a small quantity of flour or starch. Frequently other ingredients are used, and serve a purpose in reducing the cost and increasing the profits of the manufacturer.

We give the Government Chemist's analyses of two of the leading baking powders:

I have examined samples of "Cleveland's Superior Baking Powder," manufactured at Albany, N. Y., and "Royal Baking Powder," both purchased by myself in this city, and I find they contain:

**"Cleveland's Baking Powder."**
Cream of Tartar
Bicarbonate of Soda
Flour

Available carbonic acid gas 12.61 per cent., equivalent to 118.2 cubic inches of gas per oz. of Powder.

**"Royal Baking Powder."**
Cream of Tartar
Bicarbonate of Soda
Carbonate of Ammonia
Tartaric Acid
Starch

Available carbonic acid gas 12.40 per cent., equivalent to 116 2 cubic inches of gas per oz. of Powder.

Ammonia gas 0.43 per cent., equivalent to 10.4 cubic inches per oz. of Powder.

Note—The Tartaric Acid was doubtless introduced as free acid, but subsequently combined with ammonia, and exists in the Powder as a Tartrate of Ammonia.

E. G. LOVE, Ph. D.

NEW YORK, Jan'y 17th, 1881.

The above analyses indicate a preference for "Cleveland's Superior Baking Powder," and our opinion is that it is the better preparation.—*Hall's Journal of Health.*


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**Christ Church,** Green below Sixteenth St. Pastor, Rev. James Crawford, 1106 Mount Vernon St. Services, 10 30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

**Grace Mission.** Tenth below Dauphin St Pastor, Rev. A. B. Stoner, 2422 Reese Street Services, 10.30 A. M. and 7.30 P. M. Sunday school, 2.15 P. M. Lecture, Wednesday, 8 P. M

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**Emanuel's.** Thirty-eighth and Baring Sts. Rev. J. Küelling, D. D., pastor, 213 N 38th St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

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TIME TABLE.—MAY 21st, 1883.

| Stations. | N. Y. Exp. | Acc'm. Train | Sath'n Mail | Phil. Exp. | Carl. Acc.* | Hb'g. Exp. |
|---|---|---|---|---|---|---|
| *UP TRAINS.* | P. M. | A. M. | A. M. | A. M. | | P. M. |
| Leave Baltimore | 11 20 | ..... | 7 35 | 10 50 | ..... | 4 55 |
| " Philadelphia | 11 20 | 4 30 | 7 40 | 11 05 | ..... | 5 40 |
| | A. M. | | A. M. | P. M. | P. M. | |
| " Harrisburg | 3 15 | 7 35 | 11 30 | 4 05 | 6 30 | 8 55 |
| " Mechanicsb'g | 3 33 | 8 04 | 11 50 | 4 30 | † 00 | 9 20 |
| " Carlisle | 4 00 | 8 30 | 12 10 | 4 55 | 7 28 | 9 48 |
| " Newville | 4 23 | 8 55 | 12 30 | 5 20 | ..... | 10 08 |
| " Shippensburg | 4 44 | 9 19 | 12 50 | 5 45 | ..... | 10 33 |
| Ar. Chambersb'g | 5 07 | 9 45 | 1 08 | 6 08 | ..... | 10 56 |
| Lv. Chambersb'g | 5 12 | 9 50 | 1 10 | 6 12 | ..... | P. M. |
| " Greencastle | 5 35 | 10 14 | 1 30 | 6 35 | ..... | —ay |
| Ar. Hagerstown | 6 00 | 10 40 | 1 50 | 7 00 | ..... | —ay† |
| Lv. Hagerstown | A. M. | 10 45 | 2 00 | 7 05 | ..... | 6 05 |
| Ar. Martinsburg | DAILY | 11 30 | 3 20 | 7 50 | ..... | 6 50 |
| | | A. M. | P. M. | P. M. | | 6 45 |

* On Saturdays this train will leave Harrisburg at 5 30 P. M.
† Monday Morning Accommodation.

| Stations. | Hb'g. Exp. | Sat. Acc'n | Mail Train. | Day Exp. | Mail Exp. | N. Y. Exp. |
|---|---|---|---|---|---|---|
| *DOWN TRAINS* | | P. M. | A. M. | | P. M. | |
| Lv. Martinsburg | ..... | 8 00 | 7 40 | DAILY | 3 00 | DAILY |
| Ar. Hagerstown | ..... | 8 50 | 7 54 | P. M. | 3 48 | P. M. |
| Lv. Hagerstown | ..... | P. M. | 8 00 | 1 35 | 3 55 | 9 05 |
| " Greencastle | ..... | ..... | 8 26 | 1 58 | 4 23 | 9 35 |
| Ar. Chambersb'g | A. M. | ..... | 8 50 | 2 17 | 4 50 | 9 45 |
| Lv. Chambersb'g | 4 50 | Carl. | 8 55 | 2 20 | 4 55 | 9 50 |
| " Shippensburg | 5 53 | Acc'n | 9 19 | 2 40 | 5 21 | 10 10 |
| " Newville | 5 15 | A. M. | 9 42 | 3 00 | 5 46 | 10 30 |
| " Carlisle | 5 42 | 7 30 | 10 08 | 3 20 | 6 15 | 10 50 |
| " Mechanicsb'g | 6 06 | 7 57 | 10 33 | 3 42 | 6 45 | 11 10 |
| Ar. Harrisburg | 6 35 | 8 30 | 11 00 | 4 05 | 7 15 | 11 30 |
| | A. M. | A. M. | A. M. | P. M. | P. M. | P. M. |
| Ar. Philadelphia | 10 20 | ..... | 3 15 | 7 25 | ..... | 2 55 |
| " Baltimore | 10 20 | ..... | ..... | 5 20 | ..... | ..... |
| | A. M. | | P. M. | P. M. | | A. M. |

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| Mixed Train | Mail Train | | Mail Train | Mixed Train |
|---|---|---|---|---|
| A. M. | P. M. | | A. M. | P. M. |
| 9 50 | 4 15 | Lve.....Chambersburg.....Arr | 8 45 | 3 55 |
| 10 03 | 4 35 | " .....Marion..... " | 8 30 | 3 30 |
| 11 20 | 5 15 | " .....Mercersburg..... " | 7 45 | 3 10 |
| 12 00 | 5 37 | " .....Loudon..... " | 7 20 | 1 50 |
| 12 15 | 5 45 | Arr.....Richmond ..... " | 7 10 | 1 15 |
| P. M. | P. M. | | A. M. | P. M. |

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morrow. Services were held on Saturday evening, preaching by the late pastor. On Sunday morning people assembled from all points, and when the time of service arrived there was not standing room left for the overflow, that was obliged to remain outside. Rev. J. A. Hoffheins was present and read the service of consecration, besides doing efficient work in other ways. The dedicatory address was made by the writer.

When the services closed, there was no debt resting on the church, except, perhaps, fifty dollars, which a few of the members took due charge of. So the work was done in the way that all such work *should* be done.

At 3 P.M. the house was again filled, the object being to organize a Sunday-school. This was promptly done, many joining in the work, among whom were several prominent and highly cultured Christian ladies. At night the chapel was again crowded; sermon by the writer, Bro. Hoffheins having returned home.

And now may the Chief Shepherd send to this charge a man of God who shall faithfully serve the people in spiritual things.

It must also be noted that a very important part of these services was performed by the well known Reformed choir of Winchester.

A. R. K.

# Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

## OUR OWN CHURCH.

### Pennsylvania.

**St. John's Charge, Clarion Co.**—Rev. S. T. Wagner entered St. John's, Clarion Classis, about the 20th of April. He began at once to acquaint himself with the people and preached regularly in all the congregations, but performed no official acts until after he was installed which took place May 29th. Since then he has held communions in all the churches of the charge. At these communion services he baptized fifteen infants and received into full membership four persons, all heads of families;—one by baptism, one by confirmation, one by certificate from the Presbyterian church, and one aged man who years ago was a member of the Lutheran church by renewal of profession.

The charge had been without a pastor for over a year, and the people had become discouraged and indifferent. Sunday-schools had been closed and every part of church work neglected. The prospects for accomplishing some good by the united effort of pastor and people are encouraging.

**Rehrersburg, Pa.**—On Sunday June 29, Rev. L. D. Stambaugh was installed Pastor of the Womelsdorf charge. The installation took place in the Rehrersburg Church. The ladies of the town had the church tastefully decorated for the occasion. An audience of about seven hundred people was present. Rev. Geo. Wolff, D. D., preached the discourse from 1 Thes. 5: 12—13, and Rev. D. B. Albright administered the charge to the pastor and the people.—Rev. D. W. Wolff from New Oxford, Pa., was also present and assisted in the services.

**Deep Creek.**—Rev. John C. Glantz, of Chicago, Ill., has been elected pastor of the Deep Creek charge in Schuylkill county, Pa., as successor to Rev. C. Baum, who has accepted a call to Wheatland, Iowa. Rev. G. has already taken up *his residence* in Hegins, Schuylkill county.

**Mercersburg.**—Eight persons were received into the Reformed church at Mercersburg at the Communion services on the 29th of June, seven by confirmation, and one by certificate. The pastor, Rev. J. W. Knappenberger, was assisted by Rev. F. F. Bahner, of Waynesboro, whose sermons were refreshing and helpful to all who heard them. The whole services were solemn and impressive.

**Williamsport.** Rev. D. H. Leader, pastor of Du Bois Mission, has accepted a call from Williamsport (Eng.), Pa, and has already entered on his duties there.

**Font.**—At the late annual meeting of Philadelphia Classis, Rev. E. D. Wettach was received from Tuscarawas Classis, Ohio Synod, and a call to him confirmed from St. Matthew's and St Paul's churches. The installation took place Sunday, June 29, Rev. J. H. Sechler and Rev. S. P. Mauger being present, the former preaching the sermon. Bro. Wettach was kindly received by the people, as was evident by the reception tendered him and family on June 18th. The parsonage was made inviting by internal and external refreshing with coats of paint. A large garden, having all the products of the season in a nice growing condition, was quite a surprise to the new pastor and wife, and very highly appreciated. Bro. Wettach has a field of usefulness open before him, and we bespeak for him a pleasant and profitable pastorate. The St. Matthew's congregation have a commodious and pleasant church, ranking among the finest country churches of Pennsylvania. The St. Paul's congregation are now engaged in building a beautiful church. The corner stone was laid April 19. The services were conducted by neighboring pastors, Sorber and Mauger.

**Spring City.**—The corner stone of the First Reformed church of Spring City, Pa., was laid June 21st. The services were conducted by Rev. D. E. Klopp, D. D., assisted by Rev. S. P. Mauger. Rev. Ebbert is expected to return from his Eastern tour about the 15th inst., and occupy his pulpit on the 20th.

### Personal.

Stanley Krebs, son of Rev. W. E. Krebs of Littlestown, Pa., has received the appointment of organist and general chorister of the First Presbyterian church, Lancaster, Pa.

F. C. Moyer, Jr., of Freeburg, Pa., a recent graduate of F. and M. College, has been appointed organist of First Reformed church, Lancaster, Pa.

# Clerical Register.

The P. O. address of Rev. A. P. Horn is changed from Newton, N. C., to Rupert, Columbia county, Pa.

The address of Rev. James I. Good for the present is care of Thos. Cook & Son, Ludgate Circus, London, E. C.

The P. O. address of Rev. D. P. Lefevre is changed from Imogene to Solomon, Mills county, Iowa.

The address of Rev. D. H. Leader after this date will be Williamsport, Lycoming county, Pa., instead of Du Bois, Pa.

## BETHANY ORPHANS' HOME.

The anniversary at Bethany Orphans' Home will be held on Thursday, July 24th, 1884. The Board of Managers will meet the day before. Meals will be prepared by a committee, at moderate rates. We invite all to come and enjoy a pleasant gathering.

D. B. ALBRIGHT, *Superintendent.*

## PHOTOGRAPH OF ORPHANS' HOME.

A fine photograph, size 10x12, of Bethany Orphans' Home at Womelsdorf has been taken, which will be for sale at the Home on the day of the anniversary, July 24th. Many of the friends of the Home will be glad to get this picture. Any profits arising from the sale will accrue to the benefit of the Institution.

## NOTICE.

The Treasurers of the Classes of the Synod of the United States are requested to send in the amount of assessments for Contingent Fund of Synod that may be in their hands, as soon as possible, as funds are needed to meet urgent demands.

JOHN MEILY, Treasurer.
Lebanon, Pa., June 19, 1884.

# General News.

## Home.

### Storms.

Philadelphia has seldom been visited by such a terrific thunder storm as that which swooped down on this city between 1 and 3 o'clock last Sunday morning. The rain fell in torrents, the flashes of lightning were vivid and frequent and the crashes of thunder were startling. The storm began about ten minutes of 1 o'clock and seemed to increase in fury with each succeeding minute.

YORK, Pa., July 6.—At a meeting last night of the committee appointed to receive and distribute relief to the sufferers by the recent disastrous flood at this place it was found that the contributions from local sources, though liberal, were not sufficient to give the distressed families more than a mere pittance, quite disproportionate to their necessities. The committee, therefore, passed resolutions urging the Chief Burgess and Town Council to make an appeal to other cities and towns for assistance. A canvass of the inundated district reveals greater loss and more distress than was apprehended at first. The flood extended over a large and thickly populated portion of the town, and many families lost all their household effects, and will be left destitute unless more aid is secured.

ST. LOUIS, July 6.—Dispatches from Decatur, Springfield, Shelbyville and other places in Central Illinois report that a very severe wind storm swept over Macon, Sangamon and Christian counties between midnight on Friday and daylight on Saturday morning, destroying much property. No loss of life was reported. In the vicinity of Iliopolis, Sangamon county, several farmhouses were badly damaged, barns and outhouses were carried away and crops were ruined. The loss in Sangamon county is estimated at over $100,000. In Macon county the dwellings of Mrs. Evoy, Pat Ryan, John Cooms, John Kraft, Aaron Widick, Nancy Stickle, Les. Whittick, Lemuel Walker, George Eckhardt and Henry Aufterhide were completely wrecked, a number of animals were killed and the crops were ruined. Mr. Aufterhide's wife and baby were blown 200 yards and deposited under a hedge. They were completely covered with mud but were unhurt. Two of John Craft's children were badly injured, and one of them may die. The wind lifted loaded cars off the track at Boody Station, and the Madison Presbyterian Church and parsonage were entirely destroyed. The loss in Macon county is estimated at $200,000. Christian county is said to have suffered severely.

### Fires.

TORONTO, Ont., July 6.—Livingstone, Johnston & Co.'s warehouse was damaged by fire to the extent of $25,000; insured.

BIRMINGHAM, Ala., July 6.—A fire of incendiary origin, about 3.30 A. M., destroyed seven small houses on Second avenue between Nineteenth and Twentieth streets, involving a loss, including stocks, of about $10,000. The principal losers are L. M. Teal, tinware, and J. Sheehan, groceries; both insured.

BUFFALO, July 6.—A fire in the oil refinery of Holmes & Adams, on Abbott road, destroyed the pumphouse and machinery. Fortunately the fire department got the flames early under control, thereby saving the immense works. Loss, $5000: insured. The fire was caused by an explosion of gas in the pumphouse.

### Foreign.

MARSEILLES, July 6. — There were fifteen deaths from cholera here to-day. A visitor from Toulon also died from cholera at Aix, near this city.

TOULON, July 6.—Four deaths from cholera occurred to-day. There are 130 cases in the hospitals. Their condition is not regarded as serious: Dr. Koch, the Prussian cholera expert is making microscopic examinations of the disease.

TRIESTE, July 6.—An Anarchist who was engaged with Oberdank in his operations threw a bomb into the express train from Vienna to-day. The bomb did not explode, and no damage was done. The man guilty of the outrage is under arrest.

A London correspondent of the New York *Sun* says that every pound of salt pork and bacon sold in England is of American production. It is cured in dry salt in Chicago and sent in 600 pound boxes to Liverpool and Glasgow, where it is taken out and smoked and put up on the market as English bacon. The hogs raised in Great Britain are wholly consumed as fresh pork. Americans who prefer English to home-grown bacon will do well to make a note of these facts.

A memorial fund to Sir Bartle Frere is being raised in England. Fifteen thousand dollars has already been subscribed, and it is believed that not less than $50,000 will be raised. Lady Frere has refused to accept any part of the fund.

Miss Muller, the English woman's rights agitator, whose furniture was seized and sold for non-payment of taxes, has had her property restored to her by admiring friends. She is no likelier to receive suffrage than she was before she made the fuss.

Foreign correspondents state that several divorce agencies are already established in Paris, though the law permitting divorce has but just passed. The French are as likely as any other people to take advantage of an opportunity to lighten their conjugal obligations. The "agents" will probably make a living.

Germany now produces nearly twice as much sugar as the Island of Cuba, and far more than that rich island ever did in its palmiest days. For the year 1884-85 there is an increase of sixty-eight sugar manufacturers in that country, the whole numbering 410, and the outturn will reach probably 1,025,000 tons. Of the crop of 1882-3, after supplying all the home wants, there is a surplus for export of 546,600 tons, or more than the Island of Cuba sent out. Though the price is so low there now that resort must be had to more economical methods of manufacture and better systems of disposing of and distributing the export surplus, yet, owing to adaptability of the soil and climate to the growth of the beet, and the high perfection to which the vegetable has been brought, there is no prospect of any diminution of planting.

## PHILADELPHIA MARKETS.

### Wholesale Prices.

MONDAY, July 7, 1884.

FLOUR.—We quote the whole range of prices as follows: Supers, $2.50@3; winter extras, $3@3.50; Pennsylvania family $4.25@4.50; Western winter low grades, $4@4.50; do clears, $4.75@5.35; straights, $5.25@5.75, chiefly $5.25@5.50; winter patent, $5.65@6.25; Minnesota clear, $3.75@4.60; do straight, $4.50@5.50; do patent, $5.75@6.40; Wisconsin clear, $3.50@4; do straight, $4.25@5, and do patent at $5.25@5.75. Rye Flour was quiet at $3.25@3.50 as to quality.

WHEAT.—Sales of 600 bushels No. 2 Delaware red in elevator at $1.03; 4800 bushels No. 2 red in elevator at 97c.; 1800 bushels do. do. at the close at 96½c., with No. 3 red quoted nominally at 90c.; 97c. bid early for June, but closing 96c. bid and 96¾c. asked; 5000 bushels July early at 97½, closing at 96¾c. bid, and 97c. asked; 25,000 bushels August at 99@98¾c., closing at 98⅜c. bid, and 98¾c. asked; 10,000 bushels September at $1, closing at 99⅝c. bid, and 99¾c. asked.

CORN.—Sales of 600 bushels No. 3 mixed, short storage in grain depot, at 55c.; 600 bushels do. do., regular, in grain depot, at 55½c.; 600 bushels No. 3 yellow, in grain depot, at 56c.; 600 bushels steamer yellow, in grain depot, at 58c.; 600 bushels steamer mixed, track at Richmond, at 58½c.; 600 bushels sail high mixed, on North Pennsylvania track, at 61½c., with 58c. bid and 60c. asked early for sail mixed June in elevator, but closing at 57c. bid and 59c. asked; 58½c. bid early for July, with sales later of 5000 bushels at 58¼c., closing 58c. bid and 58½c. asked; 59½c. bid early for August, but closing at that asked and 59c. bid, and 60⅝c. bid and 61c. asked for September.

OATS.—Sales of 2 cars No. 3 white at 36@35½c.; 1 car No. 2 white in grain depot early at 37½c.; 1 car do. do. in Twentieth street elevator at 37c.; 3 cars do. do. short storage at 36⅛@36½c., closing at 36⅜c. bid and 36⅝c. asked for regular spot and June; 15,000 bushels July at 36½c., closing at 36⅜c. bid and 36⅝c. asked; 35½c. bid and 36c asked August, and 35c. bid and 35¼c. asked September.

RYE was wholly nominal at about 70c. for No. 2 Pennsylvania.

EGGS.—The market was in good shape and firm for fresh receipts, for which there was a well sustained demand on a basis of 19c. for Pennsylvania and near-by extras, and 17½@18c. for Western—chiefly 18c. for strict extras. Held and inferior lots moved slowly at relatively low prices.

PETROLEUM.—The export market was quiet but steady at 7⅝c. for 70 Abel test in barrels, and 9¼c. for 110 test in cases.

FEED.—Sales of 2 cars prime Western winter Bran, on track, at $16, quoted at $15.50@16, for fair to prime, 1 car very fancy, Pennsylvania, at $16.50, and 1 car ordinary white Middling to arrive at $19.75.

REFINED SUGARS.—Refiners' prices for round lots were 7@7 3-16c., as to brand, for powdered; 6⅞@6 11-16c. for granulated; 6 9-16c. for crystal A, and 6⅜c. for confectioners'.

~~STEEL RAILS—Firm, sales on the spot and hence~~ nominally firm at $1 80@1 85 ₱ bushel. Timothy was neglected at $1 50@1.55 ₱ bushel.

PROVISIONS.—We quote Mess Pork at $16.50@17; shoulders in salt, 6½@6¾c.; do smoked, 7@7½; pickled shoulders, 7¾; do smoked, 9@9¼c.; breakfast bacon, 10@10¾c. Loose Butchers' Lard, 7c.; prime steam do, $7.25@7.37½; city refined do, 8¼@8¾c; Beef Hams, $28@29; Dried Beef, 18@19c.; Sweet pickled hams, 11¾@12½c., as to average; smoked hams, 14@14½c., as to average. City family beef, $13.50. City Tallow in hogsheads, 6¼c.

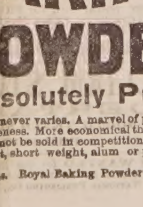
POULTRY.—We quote live old hens at 12½@13c. for near-by and 12c. for Western; mixed lots, 11@12c., as to quality; roosters, 6@7c., and live spring chickens at 20@25c. Dressed Chickens—Extra at 16@17c.; do fowls, Pennsylvania, 14@14¾c., and do Western, 12½@13c.; poor do, 11c., and spring chickens at 23@28c., as to size and quality.

BUTTER.—We quote Western creamery, extras, 21@22c.; do firsts, 18@20c.; Pennsylvania do, extras, 20@21c.; do firsts, 18@19c.; imitation creamery, 16c.; Western dairy choice, 14@15c.; do firsts, 11@13c.; New York and Bradford county fresh tubs, 17@18c.; firsts, 14@16c.; packing grades, 8@10c.; grease, 4@6c.; creamery prints, fancy, 23@24c.; good to choice, 17@20c.; fair, 12@15c.; dairy prints, 10@20c., as to quality.

CHEESE.—Quotations: New York full cream choice new 9½@10c.; do fair to good, 9@9¼c; Ohio flat new choice, 8@8¼c., do prime, 7¾; do fair to good, 6¾@7c.; Pennsylvania part skims, fancy, 4@4¼c.; do fair to prime, 2@3c.; do full skims, fresh arrivals, 1@2c., and old skims, 0@1c.

HAY AND STRAW.—We quote North Pennsylvania Hay at $18@19, the latter for small lots; choice Western and New York State at $16@16.50; fair to good do., $13@15; medium do., $8@12, and mixed, $9@10; low grades, $6@7. Rye Straw was in good supply and easier, with sales at $18.50 per ton.


ROYAL

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